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WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

THE SIDE OF NEUTRALITY THE SAFE SIDE.

It is truly a matter of wonder, that so many misapply this principle. This doubtless is a correct and useful maxim, when applied to all the needless and unholy controversies that have prevailed in the church and in the world. But when it comes in contact with the commands of heaven, or the plain practical duties of religion, it cannot be correct. There may be cases, when for awhile the Christian is in suspense what to do under certain circumstances. But even here he is not at liberty to sit down and wait for a special revelation from heaven. Our Saviour said, "Watch and pray;" and Solomon's direction is, "Search for wisdom as for hid treasure." But in nine cases out of ten, we are more at a stand for want of a decided resolution to act, than for want of knowledge how to act. That this principle is so applied, calls rather for lamentation than for proof. Our selfish hearts find a very plausable excuse in this application of the maxim. Some opportunity of usefulness presents itself to an individual. He surveys it with all the attendent difficulties and dangers, both imaginary and real; and thus he argues with himself. Now, if I attempt this work, and do not succeed well, I shall do dishonor to the cause, and bring a stain upon my own character. I will just take the safe side now, and not attempt it; and then I shall avoid censure. And thus every enterprise is nipped in the very bud; like "the grass upon the house-top, which withereth afore it groweth up." We know there are difficulties and perils in every useful enterprise; and good men have had to encounter them. An enterprise is not to be abandoned on this account. All the reformers that we read of, in every age, have waded through seas of difficulties. This is one way in which God tries his children. If they will labor for him in the midst of dangers, they are esteemed faithful. If not, they are esteemed unfaithful.

In the first place, every effort must be made in support of a right principle. It is not the bare performance of an act that is acceptable. God looks at the motives of the heart. Many sin, no doubt, by performing acts of obedience from wrong a principle. There is no act that can be acceptable in the sight of God, unless it is performed in support of the principle of entire consecration. God has not promised any blessing to us, under any other consideration than that we devote ourselves exclusively to him. But we have not time to enlarge on this point.

I am aware that evils sometimes result from a want of knowledge and discretion among those who act on this principle. But it would be manifestly unsafe to take the opposite extreme, and do nothing. This is just the course taken by the man with one talent, in the parable. We will investigate his case a little. His Lord committed to him a certain sum of money for his improvement. We do not hear him saying, as some in our time say, "I have not so much as some of my fellows have, and therefore I need not put it to use." But we hear him saying—"There is so much danger! Now, if I lay out my money in trade, I may lose it. If I lay it out for any kind of property, or if I invest it in the bank or in any other stock, I shall be in danger, through some artifice of the law, or through some unfaithful friend, of losing the whole of it. (People don't say so about their own money.) Now, I will be on the sure side. I have got to return this money. I will go and hide it in the earth; and then I shall be able to make a full return; for my Lord will require the last cent with stern justice." Alas! what a sad mistake this poor man made in looking for the safe side; and what consternation must have seized on him, when his Lord said, "Take the talent from him; and cast ye the unprofitable servant into outer darkness: There shall be weeping and gnashing of teeth."

We can learn in what light God regards any sin, by the penalty which he inflicts upon it. No righteous law-giver would attach a penalty to any law, that was too severe to be inflicted on the crime of violating that law. Much less would God execute a penalty on any crime that was disproportionate to that crime. We have but a few examples in scripture where God has dealt with individuals on this principle. He has generally dealt with us on the principle of mercy. There is the case of Uzza, of Ananias, and of Jonah, and perhaps a few others. We will look at Jonah's case. Jonah's sin was the sin of neutrality. It will be said Jonah disobeyed God. So did the man with one talent, and every other man that neglects to consecrate himself to his service. God says, "My son, give me thy heart." But Jonah said, like the man with one talent—There is danger. And then it will be of no use if I go. I will take the safe side, and run no risk. I will take a little journey to wear off the uneasiness of my mind. Yes, and it was on that journey that God met him, and executed the penalty due to his guilt upon him, which was nothing less than death itself. God spared his life, to be sure. But he deserved death, and no doubt expected it. And God has said by the mouth of Amos—"*Wo* to them that are at ease in Zion," doing nothing.

The only safe side, then, is to be up and doing while the day lasts, and labor ever in view of danger. Paul said, "I am ready not to be bound only, but also to die at Jerusalem." And Luther said, "Though he should be obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, it would not deter him from his fixed purpose of appearing there." The four lepers at the gate, Esther the queen, Nathan the prophet, and many others, acted under trembling anxiety, and the Lord delivered them; and this appears to be the only safe side. LANORCUM.

Oswego Co. April, 1833.

For the Western Recorder.

EARLY ASSOCIATIONS IN THE MINDS OF CHILDREN.

It has ever been the advice of men of observation, and experience in the affairs of life, that parents, and teachers who have the care of children and youth committed to their charge, should be prudent, and circumspect in regard to "*first impressions*" and "*early associations*." For then it is that the child is beginning to learn the way in which he should go; and be it good or bad, right or wrong, when he is old, he will not depart from it."

For the truth of this wise and pious saying, I appeal to the experience of all who may read this article, that have come to mature years.

There are but few who have the care and education of children, that have the most distant idea of the influence they are exerting on the little ones committed to their charge; or that they are moulding and forming a mind and a character, which is to figure in the affairs of men, fifty, sixty, or perhaps seventy years; and that the lessons which they are then inculcating, will be treasured up in this mind, and influence it more or less in its worldly career.

How aptly and beautifully may the mind of a child be compared to the tendril, that with careful guidance and attention can be made to entwine itself with equal facility a round whatever is placed for its support. But after it has once embraced its guide, and become formed and moulded to its *indentations*, it is among the impossibilities of art to make it take a new form, and become obedient to new habits.

Whatever we learn in childhood is lasting and indelible as our complexion. How often do we hear the venerable old man relating anecdotes of his infancy, as it were, which occurred some seventy or eighty years previous, with minuteness and accuracy, while perhaps the business in which he was engaged but the last week is, to him, buried in forgetfulness!

The reason of this is obvious. When the child first begins to make use of the senses, every thing he sees or hears, to him is new; and novelty will always make impressions more or less lasting. But at this season of life the mind is vacant, and the first ideas and associations which get place there, will be ever bright, and can be called up at will from among the gleanings and gatherings of future years.

It becomes us, then, who have the care of this golden casket, to see that nought save the most precious gems are stored there at first, as it will ever after partake of the same quality in future years.

If early associations are so lasting, then, and first impressions so permanent, of what tenor should they partake? I think I need not insist that they should be of a religious nature; for I am of the belief, that every well-wisher of his offspring will close in with me at once, and consider it a most invaluable blessing to have his children taught the blessed precepts and examples of the benign religion of the Prince of Peace.

It is not with us, as with the benighted Catholic, who is not suffered to be the proprietor of the blessed book of inspiration, much less to have sufficient knowledge to search out its precious truths. For we all are, or may be, furnished with this volume; and but few parents are to be found in this community, who are not competent both to peruse it and instruct from it. And if any such there are, they have the privilege of that invaluable institution, the "*Sabbath school*," which indeed, in my estimation, is to be prized above all price. And I believe that every one who has enjoyed the advantages, and witnessed their beneficial influence in society, especially the younger class of it, will respond amen to my saying. How often do we hear of their being instrumental, through the blessing of God, of carrying the bread of life to the little hungry soul, who, perhaps, had he not been a member of this school, and been taught the way of life therein, would probably have never known his duty, much less have done it, till it would have been forever too late!

And we may view the Sabbath school as an excellent institution, exclusive of its religious instructions and influence. For there was never a plan devised by man, for the instruction and improvement of children, that had the moralising tendency, or fitted the child to become a useful and humane member of society, equal to it; leaving religion out of the question.

At these schools are not taught the rudiments of sectarianism, as the enemies of goodness "*would have it*;" but the exertion of every teacher is, to inculcate a spirit of goodness, kindness and charity towards all mankind; love and reverence for Christ and his religion, and to teach his pupil what road to travel through life, if he intends or wants to die with hopes of bliss beyond the grave. All this he does not from his own authority, but with the bible in his hand; and whatever he attempts to teach, he reads first from that blessed volume, and then in the most simple and comprehensive language, comments upon words and sentences which he has previously given attention to, for the purpose of instructing correctly.

Now what parent, in his or her reason, can object on reasonable grounds to such lessons as these for children? They will not only prepare him to live a humane, philanthropic member of community, but to die a disciple of the Lord Jesus; compared, indeed, with which, all other worldly, moral and theological wisdom will appear to him, in a dying hour, like stars seen through a dark mist, compared with the brilliant sun at noon day.

Utica, June, 1833. D. V. B.

For the Western Recoder.

MR. EDITOR—I observed in your paper of the 25th June, a notice of two marriages in the church at Stow's Square; one, as is stated, by Rev. J. D. Pickands, *pastor* of the church in Lowville; and the other by Rev. L. A. Wickes, *pastor* of the church at Stow's Square. On the occasion a sermon was preached from the words, "What, therefore, God hath joined together, let not man put asunder."

A wedding sermon is rather a "new measure," I should think, but one to which, probably, *no school* would object, unless it be the school of Rome; especially where one of the parties is a preacher of the gospel, as in the above instance. The text on this occasion was very appropriate, and the subject fruitful. Undoubtedly the preacher proved that marriage is an institution of God, explained its nature, and pointed out the evil consequences of disregarding the injunction contained in the text. This last idea seems to form the scope of the passage, and was doubtless made prominent. I can easily conceive that the speaker might be very eloquent, and yet keep within the bounds of propriety in the use of language, in portraying the low state of morals in a community where the marriage relation is generally disregarded, on account of the *restraints* it imposes, and where men and women dwell together without lawful marriage, calling each other husband and wife, for the sake of the name, and exchanging perhaps as often as once a year. What a horrid picture, too, he might draw of a community, where people entered into the marriage relation, but were in the habit of dissolving it for slight reasons, such as a change of fancy, fondness for novelty, or a trifling offence committed by one of the parties. He might also expatiate on the evils of incontinency, where a dissolution of the marriage relation does not take place. But somewhere in the discourse, it would certainly be proper to allude to the relation between Christ and his church, which is frequently compared, in the scriptures, to the marriage relation. How aptly too might an allusion be made here to pastors and people. Christ is the great head and husband of the church. His ministers act in his stead as under shepherds. When they are set over their various flocks, they are married to them. God has joined them together for important purposes, and requires them to sustain mutual and unviolated affection. The parties ought so to discharge their duties, that death only should separate them. Slight offences may be given, as in the case of husband and wife, which do not, however, justify a dissolution of the connection. But how often do churches, who have had a pastor a year or two, begin to manifest a desire for a change. They can find no particular fault with the pastor, but they feel that a new spiritual husband would be more agreeable, and therefore set about accomplishing the object. The popular way is to withhold support, saying his usefulness is at an end; a man of a different stamp would please us better; and finally he is forced to go some where else to get his bread. Is not this a violation of the injunction of God? Who would not condemn a man or woman, who should plead for a divorce upon the ground of a change of fancy, or a slight failure in the performance of duty? In this case evidence of some crying sin is called for, with great propriety, lest the welfare of community be destroyed.

Again: Some churches who have pastors, are very anxious for the labors of other men, and receive them with greater warmth of affection than their own pastors. This is adulterous. A stranger or friend may be received by a married person, and treated respectfully and kindly; and so may the labors of of other ministers be received by a church that has a pastor; but no other man must take the place of that pastor, lest that be put asunder by man which God has joined.

The state of morals must be low, where the marriage relation is disregarded, because people choose not to place themselves under restraint. And does not an impure state of moral feeling prevail, where churches are disposed unnecessarily to live without pastors, and to employ ministers as a substitute for short periods of time, that they may exchange them without inconvenience. And when we hear such preachers called pastors, does it not manifest a want of the ingenuousness of the woman at the well, who confessed to our Saviour, "I have no husband."—There are cases where there is no guilt in having only a stated supply; but to apply the title of pastor to such, is calculated to bring the pastoral office into disrepute, and thus sunder what God has united.

I drop these remarks, Mr. Editor, not barely because neither of the ministers named in connection with the wedding at Stow's Square is a pastor, but because it is becoming quite common, especially in prayer, in some parts of the country, to use the term pastor thus improperly. I wish to see the practice corrected, and the pastoral office treated on all occasions as something distinct from all other connections between a minister and people. These little things are not without their influence. And especially I would have the churches feel the importance of a marriage relation between them and the ministers they choose to labor among them. God has instituted this connection, and man ought not to disregard, or disannul it unlawfully. S. S.

From the Boston Recorder.

THE LATE REV. ROWLAND HILL.

The following notices respecting this devoted but eccentric servant of Christ are compiled from London papers:—

Mr. Hill was born in August, 1744. He was the son of Sir Rowland Hill, Bart. of Hawkestone, (England), an ancient & highly respectable Shropshire family. His elder brother, Sir Richard Hill, for several sessions sat in the House of Commons as a member for the county. He was a man of distinguished piety, benevolence, and eccentricity, and was the author of a tract entitled *Pietas Oxoniensis*, in defence of the young men who were expelled from the university of Oxford in 1766, for praying and expounding the scriptures. This has given rise to the erroneous notion that Mr. R. Hill was one of the number. The present Lord Hill, commander-in-chief of his majesty's forces, is nephew to the venerable personage who is the subject of this brief memorial.

Mr. Hill was educated at Eton college, whence he was removed to St. John's college, Cambridge, where he took the degree of M. A. with some degree of *eclat*. Before he was of age to take orders, he occasionally preached at the tabernacle, and at the Tottenham court-road chapel, which threw some impediment in the way of his receiving ordination. The Bishop of Bath and Wells at length was in induced to admit him to deacon's orders, which was the highest step he was permitted to attain in the hierarchy. Mr. Hill was, however, always tenacious of his clerical character, regarding himself as an episcopal clergyman. One of the first public occasions upon which he distinguished himself, was in delivering a funeral oration on the death of Mr. Toplady, who had forbidden a funeral sermon to be preached on the occasion, and who, moreover, had expressed his disapprobation of some of Mr. Hill's uncanonical proceedings, although his young friend stood high in his esteem.—In 1783, Mr Hill laid the first stone of Surrey chapel, which was opened in 1784; but although he was usually considered as the pastor, preaching there during the winter, the chapel was not licensed as under his pastoral care. He generally spent a considerable portion of the summer in visiting various parts of the united kingdom, preaching in places of worship of almost every denomination which would admit of his services, and occasionally to large assemblies in the open air. The remainder of the summer he usually passed at Wotton under Edge, Gloucestershire, where he had a house and a chapel. About the time that he opened Surrey chapel, he married Miss Mary Tudway, sister of Clement Tudway, Esq. M P. for Wells, by whom he had no issue. Mrs. Hill died a few years ago.

Few ministers of the gospel have had to bear the scornful brunt of opposition, to contend against religious animosity, and to bear on through good report and evil report, thro' so long and active a career as Mr. Hill.—Few have challenged the encounter so boldly, or sustained it so single-handed. The independent and ambiguous ecclesiastical position which he assumed, as theoretically a Churchman, and practically a Dissenter—a Dissenter within the church, a Churchman among Dissenters—necessarily involved him, especially in the earlier part of his career, in continual polemic skirmishing. His very catholicism put on an aggressive form; for of nothing was he so intolerant as of sectarianism. But while he thus made himself many opponents, his blameless character precluded his having any personal enemies. The sarcastic or censorious polemic was forgotten in the warm hearted philanthropist, the indefatigable evangelist, the consistent saint. It is quite true, that Mr. Hill both said and did things, occasionally, which few other men could have said with good effect, or done without imprudence. But the unimpeachable integrity and purity of his intentions, the sanctity of his life, the charm of his manners, the dignity of true breeding, which rescued from vulgarity his most familiar phrases and his most eccentric actions, conspired to secure for him, through life, the affectionate veneration of all who enjoyed the privilege of his acquaintance, or understood his character. In Mr. Hill no ordinary degree of natural shrewdness was combined with an unsuspecting and guileless mind. This sometimes laid him open to imposition. Deep and accurate as was his acquaintance of human nature, he was not always quick-sighted in reading its appearances in the individual. He understood the heart better than the moral physiognomy of character; and thus his shrewdness did not preserve him altogether from forming mistaken estimates. His generous benevolence was a distinguishing trait of his character; and he seemed to have the power of inspiring his flock with a similar spirit. The sum annually raised for charitable and religious institutions at Surrey-chapel, has been from 1500l. to 2000l. As a preacher Mr. Hill was extremely unequal, as well as systematically unmethodical; generally rambling, but pithy, often throwing out the most striking remarks, and sometimes interspersing touches of genuine pathos, amid much that bordered upon the ludicrous. But even in his most grotesque sallies, there was a redeeming simplicity of purpose and seriousness of intention. You felt that the preacher did not mean to trifle; that there was no attempt at display, no unhallowed familiarity in his feelings, or want of reverence to sacred things. In his more private expository exercises, he was generally grave and edifying, with fewer inequalities, and often highly impressive. In the devotional part of the service, he was uniformly chaste, solemn, and fervent. Of late years, the majesty of venerable age that invested his appearance, added not a little to the impressive effect of his instruction. We shall never forget his rising to rebuke the tempestuous discord of the Bible Society anniversary held in Exeter hall, in May, 1831. The keen yet mild reproof came from his lips with almost the force of prophetic authority; and the strong good sense of the few sentences he uttered, went home to the minds of the auditory. His physical powers had long been in a declining state, but his intellectual energies remained almost unimpaired to the end of his existence. The last time he spoke in public was on the evening of Tuesday the 2d instant, when as a last token of esteem for Sunday school teachers, he preached to a considerable number of them at the Surrey chapel, from a text to which he himself was very partial; 1 Cor. xv, 58. The last sermon he preached to his sorrowing congregation was on the Lord's day, the 31st March, and it was a very impressive one, from 1 Cor. ii, 7, 8. On Thursday evening, the 4th instant, he was first taken ill; and he was confined to his room till his decease. He expired without a groan, on the evening of the 11th instant, [April.]

Of the various anecdotes which are afloat respecting this venerable man, many, we have reason to know, have small pretensions to truth. We believe that Mr. Jay, of Bath, has for some years been preparing materials for a memoir of his aged friend. It could not be intrusted to better hands; and we shall wait with interest the appearance of the publication.

His funeral was attended at the Surrey chapel by a very large congregation, with every testimony of affection and respect.—Among the pall-bearers were Rev. Dr. Rippon, Rev. Messrs. W. Jay, J. A. James, W. Ellis, &c. Lord Hill was chief mourner. The sermon was by Rev. W. Jay, from Zech. xi, 2—"Howl, fir-tree, for the cedar is fallen."

Mr. Jay said he had been acquainted with Mr. Hill 47 years. He had enjoyed frequent access to him in private; and his public character and conduct were continually before his view. There never was a man more open to observation, nor more qualified to endure it. He had all the transparency without any of the brittleness of glass.—In coming forward on this occasion, there was nothing for the preacher to deny, to palliate, to excuse, to extenuate, to qualify, or to explain. It was one of Mr. Hill's high distinctions that he had passed thro' life with reputation, and that he had left it without a single stain. And yet the trial had been unusually long; he came before the public early, and did not leave it till he had entered his 90th year. And the trial had been severe as well as protracted; he had been called to pass through much that was trying and dangerous, especially through the perilousness of popular applause. His popularity, full at the first, remained with him to the last. This popularity had been variously accounted for; some had ascribed it to novelty and peculiarity; but the undiminished popularity of more than half a century could not be attributed to mere novelty. Their departed friend was no sky-rocket; his path was that of the just, "shining more and more unto the perfect day." The love of Christ was his constraining principle.—Preaching was to him easy and delightful. There were peculiarities in his character, and he was of a class of men who must be judged of by themselves, and not in comparison with others around them. Neither must they be cited as precedents or examples.

The subject of his preaching was always the same. He fell into no heresies; he introduced no new themes; he made no new discoveries, nor could he conceive that there were any to be made; he was never engaged in breaking up seals, in blowing trumpets, or in pouring out vials. He was often facetious; sometimes to the sorrow of his friends, and sometimes to his own sorrow. He was vexed, he would say, that he had been betrayed into such silliness. It must be observed, by the way, that not one of a thousand of the things which were imputed to him, was true; and this remark applied to those things which were the most exceptionable. He could not preach so regularly and so preparedly as some; he had often to preach ten times in the week, and often at a very short notice. Sometimes he approached the sublime. He had a sort of intuitiveness; and both in preaching and in conversation, while he seemed inattentive, he would conceive the most striking thoughts. His expressions were often quaint and pointed. By those means, "*the poor* had the gospel preached to them," and "the *common* people heard him gladly;" and God forgive the preacher who did not covet such praise!

Mr. Hill's *success* was remarkable. Few ministers, in the present day, could rejoice in so many proofs of usefulness. Nor must his excitements to benevolence be forgotten. Amazing sums were annually collected in his chapel. He had also established many eleemosynary institutions, not only by his influence, but by his own benevolence.

His elder brother, Sir Richard Hall, had written much on disputed points; from that brother, he (Mr. Jay) had heard that Rowland was not converted under the preaching of the word, but by his reading to him one of Bishop Beveridge's sermons; the sermon, he believed, on these words:—"Behold the Lamb of God!"

On the whole, his religion was a vital principle; he walked by faith; he went about doing good, and lived a life which was a far better testimony than a few dying words and expressions. A life of temperance and exertion secured to him a large share of health. He attained a fine old age; he was not consumed by disease, nor racked by tormenting pain. In the evening of life he fell asleep; and "he was not, for God took him."

From the Boston Recorder.

FULLER'S WORKS.

MR. EDITOR—The complete works of Rev. Andrew Fuller, with a memoir of his life, by his son Andrew Gunton Fuller, have been recently issued from the press of Lincoln, Edmunds & Co. The publication is in two large octavo volumes, with a fair type in double columns, and includes 1796 pages. It contains about one sixth more of matter than the former edition published in this country, a large proportion of which has never before been given to the American public. The editor says—"The present edition not only contains a great number of valuable pieces, which had been before unavoidably omitted, but also a portion of original manuscript, part of which is interwoven in the memoir, and part inserted in the miscellaneous volume." In all probability, therefore, this edition included all that will ever be gathered of the productions of this eminent writer. Hence the correctness of the title, "Complete Works."

The index to the subjects is accurate and copious, and by the facility which it affords for finding any subject that is discussed in either volume, adds much to the value of the work. The price, however, of these large and handsome volumes is not one half so much as was charged for the former incomplete edition.

To those who are acquainted with the works of Mr. Fuller nothing need be said in commendation of their excellence. Very few men have ever written upon theological subjects, whose minds were less warped by attachment to a system, or who understood more clearly the true relations between the various doctrines and precepts of the bible. He had a peculiar faculty for discerning the mind of the spirit, and excelled in skilful illustration of scripture by scripture. The distinguished Robert Hall has said of him, "The predominant feature in the intellectual character of Mr. Fuller was the power of discrimination, by which he distinguished the minutest shades of difference among objects which most minds would confound.—He never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with microscopic accuracy the exact boundaries of truth and error."

Mr. Fuller was evidently raised up by Divine Providence for the purpose of throwing a strong light upon the human mind in reference to the great truths of the gospel; and of dispersing the dark shades which numerous errors had concurred to accumulate about the method by which God saves guilty men. He has cleared away a vast amount of rubbish, and shown the foundations of the temple of truth, and exhibited to admiring thousands, not only the basis, but the superstructure, in all its fair and harmonious proportions.

His "Calvinistic and Socinian Systems examined and compared as to their moral tendency," is a work of incomparable merit, and has ever since hung like a millstone about the neck of unitarianism. His "Gospel worthy of all Acceptation," has done more than any other uninspired production to rescue the English and the American churches from the suffocating clutches of antinomianism. His "Gospel its own Witness," powerfully exposes the absurdities, contradictions and licentious tendencies of deism, and exhibits christianity as occupying the high vantage ground of internal harmony and holy influence. Indeed there is scarcely a page from his pen that does not illustrate some important truth, or drag into the light some pernicious error. S.

We heartily commend the works of Fuller to those who can appreciate solid thought and ardent piety.—The work we presume may be had at the Bookstores.

From the Sabbath School Journal.

ONE BLESSED RESULT OF ROBERT RAIKES' DECISION.

During the last summer, while I resided at B——, in the western part of this state, (New-York), I learned that there was a respectable village, both in size and character, only ten miles distant, where no one enjoyed the benefit of a Sabbath school.

I said to a pious female of the place—"Why do you not have a Sabbath school?" She replied, "It would be impossible to sustain one, even if it could be established, for all the influential people of the village are decidedly and bitterly opposed to them; and besides, there is scarcely a professor of religion in the whole neighborhood. But, (said she), if you think any thing can be done for us, I really wish you would make the trial." I thought of it for a few days, for I could not go then, and recollecting that the whole Sunday school enterprise once hung upon the simple word "*try*," I resolved at once to equip myself and proceed to the spot, though

I might meet with a most painful and mortifying repulse. Notice was widely circulated that a stranger from an eastern city would address the people on a certain Sabbath, on the subject of Sunday schools. The time came. I rode to the village on Saturday evening; entered the house where they were to meet the next day, and found it well filled with respectable and intelligent looking people, most of whom were females. After addressing them an hour or more, I took my pencil and paper, and asked for the names of those who were willing to become teachers. Nine young ladies, one only of whom was professedly pious, gave their names readily. A very pious and intelligent methodist brother consented to superintend, and one methodist brother to teach.

I told them, that to aid in raising money for a library, I would give a dollar, and they might purchase books at our depository or at the methodist, or any other book-store. Two young ladies started the same week among the inhabitants, and raised in all, I think, about fourteen dollars. Next Sabbath the school commenced, and although they had sometimes to meet in a private house, and sometimes in a grove, they continued to increase their numbers till they registered about one hundred and twenty scholars. I visited them several times, to encourage and assist. The last time I was there, (January), a baptist deacon informed me that the most influential man in the place, and one who had said the most against Sunday schools, said to him, "I find, sir, that I was very ignorant of the utility of Sunday schools, and I confess that I was altogether wrong in passing judgment against them. The truth is, our Sunday school here is worth four hundred dollars a year more than our district school, and I will give half a dollar a Sabbath to sustain it, rather than it should stop." His reasons were, that he could discover such a visible change in the conduct of the children of the village, especially on the Sabbath. He was not a pious man, but a friend to peace and good order.

A SUNDAY SCHOOL AGENT.

Utica, June 8, 1833.

INTELLIGENCE.

From the Vermont Chronicle.

MISSION TO CHINA.

On Sabbath evening, the 9th of June, Rev. Ira Tracy, missionary, and Mr. S. W. Williams, printer, about to sail for China in the service of the American Board, received their instructions in the Murray street church, New-York, in the presence of a crowded audience. After prayer by Rev. Dr. M'Murray, the instructions of the Prudential Committee were read by Mr. Anderson, one of the Secretaries. It will be recollected that four missionaries to southeastern Asia received their instructions the same evening in Boston.

Messrs. Tracy and Williams sailed from New-York on Saturday the 15th, in the ship Morrison. The following paragraphs from their instructions exhibit in a very interesting manner the spirit of christian enterprise and liberality that pervades the views and plans of the Board generally.

"1. The aim of the Committee is to occupy as speedily as possible, all the ground in that part of the world, which is accessible to the gospel, and is not occupied by other missionary societies, or in some other way supplied with the means of salvation through Jesus Christ. We are to lay our plans and select our stations, and send forth our missionaries and printing apparatus, with a view to such a result, and the bible and tract societies, as the Committee verily believe, will make their grants with a view to the same result." "Every year the church of Christ is prosecuting this work more on principle, as a work the whole of which is required by the Lord Jesus, and must be performed. The church is laboring more and more on system, and with a view to ultimate and magnificent results. She is actuated and sustained in her efforts more and more by faith." "In view of this auspicious disposition of the church, the Committee enjoin upon you the cultivation of enlarged views with regard to the object of your mission.—Repose confidence in the church. It is willing now to send forth and support a far greater number of missionaries than can be obtained; and this spirit of benevolent regard for the millions perishing in heathenism is not stationary; it is advancing with accelerated progress. You may occasionally hear that the missionary treasury is exhausted and embarrassed; but such results, in time past, have not been owing to a decrease of benevolence in the churches, nor will they be in time to come. Their occasional recurrence will be inseparable from human schemes, even with the wisest management that earth can afford; and the *want* of enterprise will be more sure to bring them than an excess of it. Like occasional stagnations in commerce, they will come, but, by furnishing an opportunity and necessity for a loud and general appeal, they are always overruled for good; nor did they ever yet oblige the Committee to refuse the services of a single missionary, or to recall one from the field. Repose unwavering confidence then in the churches. They will sustain the Board in all judicious plans for advancing Christ's kingdom among the heathen, and none the less vigorously if those plans are made with reference to the whole work to be done. Our aim will be to occupy central positions, where the press shall be erected and the translator reside, and from whence there may be easy access to great surrounding districts. The most favorable positions must be first sought and occupied. And not merely in one nation. It is not the command of Christ, nor is it wise, to delay till we gain full possession of one nation, before we enter another. Glad should we be, if we could enter all heathen nations simultaneously, light up the fires of truth in all at the same moment, and pour the mingled cries of every benighted tribe and people at once upon the ears of the church. If there is any island we cannot now enter, we must occupy the points nearest to it; if any nation, we must, if possible, surround it.

"2. We propose, in all ordinary cases, not to interfere with other missionary societies. It is not always an interference to labor on the same ground; but rarely is it desirable for missionaries of different societies to occupy the same district, especially if they belong to different religious denominations. The Board has acted on this maxim from the beginning. Its missions, with very few exceptions, have been established in districts, which, at the time, were occupied by no other protestant societies. The exceptions were occasioned by direct invitation on the part of missionaries of other societies on the ground. A letter from Rev. Mr. Gutzlaff urged us to send a mission to Siam. A letter from Rev. Dr. Morrison and others, invited us to Canton and the Chinese empire. In recommending new missions and stations, keep in view this usage of the Board, and always inform the Committee what previous missionary efforts have been made in the fields proposed, what portions are already occupied, and what plans for occupation and enlargement on the part of other missionaries or societies you are acquainted with. "The field is the world," and it is large enough for all.

"In your particular mission, it is probable you will often come in contact with missionaries of other societies, and it is possible you may hereafter meet with those who belong to different denominations from yourselves.—With every missionary of the protestant name be on terms of christian friendship. Provided they preach Christ, let them take their own way of uniting his disciples to the visible church. The noise of controversy on the rites and forms of christianity, had better not be heard beyond the bounds of christendom."

The following paragraphs, from the same document, relate more particularly to the plans and prospects of the China mission:—

"In short, China has nothing to hope either from the *Greek* or *Roman* churches. And she is naturally jealous of England, whose empire she knows extends over the greater part of India, and whose victorious arms in the Burmese war, nearly reached her western borders. It would seem, therefore, that Providence throws the chief burden of responsibility for the spiritual illumination of China, upon the protestant churches of the new world. If her government can be made to understand our position on the earth; and that we no more acknowledge the authority of the Pope than they do themselves; and that we utterly disclaim the right to interfere in the civil governments of nations; is it too much to suppose that she will at least *connive* at our efforts while they are discreetly made?

"The late voyages of Mr. Gutzlaff along the coast of China, demonstrate a strong disposition among the people to welcome foreigners who come peaceably to their shores. The fact is so obvious that these voyages will probably constitute a new era in the commercial and religious history of that country. Already is mercantile enterprise awake, and determined, if possible, to break down the barriers against trade, erected by the government; and the prospect now is, that what cannot be effected by embassies and treaties, will be accomplished by public opinion in China, roused by the voice of commerce along the whole extent of the sea coast to control and change the laws. Here, brethren, we see the elements of human society put in motion and controlled, by the gracious providence of our God, for the advancement of his religion; and it is a glorious fact, that war, revolution, colonisation, commerce, art, and a thousand other causes, are bringing every part of the earth within the reach of the church, and preparing a highway for her through all nations.

"You will both acquire a knowledge of the Chinese language as soon as possible.

"The liberal grant of the American Bible Society and the American Tract Society for printing the holy scriptures and religious tracts in the Chinese language, the dispositions of our churches to make still more liberal appropriations for the same object, and the demands of millions of readers in China and its adjacent colonies, all make it necessary that Mr. Bridgman should now devote his attention chiefly to the multiplication and circulation of christian books in the Chinese language. This he is instructed to do, so far as will comport with the safety of other interests which ought not to be sacrificed. In this view the arrival of you both in Canton will be most seasonable.

"Mr. Tracy—You, dear brother, have been accustomed to write for the press; and having a taste for that kind of employment, and some experience, you will be able at once to afford Mr. Bridgman important relief in that portion of editorial duties which devolves upon him in reference to the *Chinese Repository*. This monthly journal, the chief object of which is to acquaint the christian world with the geography, government, literature, and social and moral condition of China and other nations of southeastern Asia, is printed at the press of the American mission at Canton, and has been ably edited by Mr. Bridgman, in connection with Dr. Morrison, and one or two other gentlemen residing in China. The Committee believe that this work ought to be sustained, till the christian church is better informed concerning the populous nations in that quarter of the world, and far more interested in their spiritual illumination.

"So far as the Committee are now able to judge, the studies and labors which have been mentioned will form your principal ocuupation during the first year or two of your residence in China; though you will on no account lose sight of your ministerial office and duties, nor forbear to preach the gospel whenever you have opportunity. Meanwhile Providence may be expected to shed light on the subsequent path of your duty as a missionary.

"Mr. Williams sustains the relation of printer to the China mission; and this relation acquires uncommon interest, when we reflect on the immense number of readers which may probably be found within the compass of the Chinese language. Henceforth put all your powers of body and mind into requisition for making the press felt, through the grace of God, wherever the Chinese language is spoken. Precisely in what manner the mechanical labors of this great process will be performed, we cannot, indeed, yet know with certainty; but we do know that those labors will afford the most ample scope for ingenuity and science to operate; and that they will not be performed as speedily, nor as well, as they ought to be, nor indeed at all, without unceasing industry, vigilance, and faithfulness, on the part of some one."

From the Boston Recorder.

SANDWICH ISLANDS.

Extracts of a letter from Rev. E. Spaulding, dated Lahaina, Maui, Nov. 15, 1832:—

"In a note just received from brother Green he says, "I am full of business; am preparing a few letters for American friends. This, with preaching four times a week, lecturing to a bible class, teaching school six days in seven, together with the care of the station and my family, keeps me quite busy. I am jaded out. I cannot do one fifth of what ought to be done, and my poor people are almost daily snatched away by death from the means of grace! O, that I could do more! Why cannot I do a fraction, at least, of the mighty work of Baxter? I am ashamed of myself when I think of that good man."

"I have quoted this, to show what a missionary here *does*, and how he *feels*, or rather *how* he *may do*, and *how he ought to feel*. Brother Green, as you will hear, has just commenced a new station, at Wailuku, twenty miles from Lahaina; has an ordinary congregation of 3000 souls, and more than 25,000 in his parish.

"The smallest congregation on the islands will exceed 1500, and some exceed 3000. It is astonishing to see what multitudes flock to hear the gospel. The field here is open, *wide open*; and there is probably not a spot on earth, where there are fewer obstacles to impede the progress of the gospel, or which affords more encouragement to the missionary. There is *no other gospel here*, but such as Christ and his apostle preached. The people *hear no other* gospel, and *know no other* gospel.

"According to a recent census, this island (Maui) contains 35,000 inhabitants; and Mr. Richards says, "There is no external evidence, that a single gallon of ardent spirits has been drank on the island by natives, the past year." If any man is detected in distilling or selling it, he is forthwith put into the fort or otherwise punished according to the laws of the land.—More than fifty whale ships recruited at this station last spring, and about as many this fall, but as no ardent spirits are to be obtained here, every thing moves on peaceably and pleasantly.

"On the Sabbath the seamen hear the gospel. At an evening meeting, a short time since, eight sailors arose for prayers, determined to make the salvation of their souls their first concern. Five or six of this number, who have rejected the Saviour in christian lands, hope they have embraced him here. It would not be thus, if we had *ardent spirits* to contend with.

"It *is not so* at Honolulu, the emporium of the nation, where unprincipled foreigners, for the sake of gain, have erected *grog-shops* and *billiard-houses*, contrary to the laws of the land! At these *houses* of *pestilence* and *death*, you may hear the sound of the *violin*, *oaths*, and *blasphemy*, and see intoxication *seven days* in the week! This city (if so it may be called) is blessed with about two hundred foreign residents, some of whom have apparently cast off all allegiance to God and man.

"I have a school of eighty-two men, selected from school teachers, members of the church, and leading men in Lahaina. They are making good progress in a new geography which has just been published in the native language. The whole subject is comparatively new to them, and is of course *deeply interesting*.

"Columbus discovered a new world to the *old*; but the missionary to these islands, may discover both the *new* and the *old* to this nation.

"Most of our number commenced preaching in the native language within four months after our arrival."

RESULTS OF THE LABORS OF THREE MISSIONARIES IN OHIO.

Rev. W. Beardsley, at Jefferson and Andover, Ashtabula co. Ohio, reports 24 hopeful converts, thirteen added to the churches, 82 pupils in Sabbath schools, 42 in bible classes, and 146 subscribers to the Temperance Society.

Rev. John Forbush, at Mount Leigh, Adams co. Ohio, reports 33 hopeful conversions, 37 added to the church on profession, 150 pupils in Sabbath schools, and 20 in bible classes. Mr. F. adds, "I have much given attention to Sabbath school and bible class instruction.—The Lord has added his blessing. Twelve of our Sabbath scholars have professed faith in the Redeemer, and united with the church. Also, several others who have received bible instruction are walking with us in the ordinances of the Lord. Our Sabbath school commenced in the spring, with about thirty scholars. It increased until we numbered 150 different scholars. I superintend it myself.—Prayer meetings have been frequent in different parts of the congregation. The monthly concerts for missions and Sabbath schools have been attended.

Rev. Ahab Jenks, at Genoa, Kingston and Union churches, Delaware co. Ohio, reports 80 hopeful conversions, 50 added to the churches, 200 pupils in Sabbath schools, 122 in bible classes, and 235 subscribers to Temperance Societies. Mr. J. writes—"The Lord has not withheld from us his mercy; and we have great cause to be thankful that he has given us prosperity, and caused the voice of rejoicing and salvation to be heard in our congregations. When compared with what he has done in larger congregations, where from seven hundred to a thousand hear the word statedly, and where, during a season of revival, many hundreds more usually attend religious meetings, what has been done for us may appear to many as a very little thing. But this will not be regarded as a small thing by any one who is made fully acquainted with all the facts and circumstances in this region of country. Our congregations are small. The average number attending meeting in Kingston falls short of three hundred. In Genoa it does not exceed one hundred; and in Union congregation, probably one hundred and twenty-five statedly attend meeting on the Sabbath. Taking these circumstances into consideration, it will appear that a larger proportion of those who statedly hear the word, have been brought to repentance in our congregations than in older and larger congregations, where revivals are enjoyed."—*Home Missionary.*

Letter from Rome.—Extract of a letter from Prof. Chase, to the Hon. Heman Lincoln, dated Rome, March 9, 1833:—

DEAR SIR—Amidst the superb edifices and ruins of this ancient city, where I have been walking, I have seen the remains of the triumphant arch of Septimius Severus, of Titus, (erected to commorate his taking Jerusalem and subjugating the Jews), and of Constantine; of the great ampitheatre; and of many other magnificent structures in the vicinity of the capitoline hill. Near the arch of Septimius, the old pavement, recently brought to light, was buried fifteen or twenty feet under ground, by the rubbish and soil that had been accumulating from age to age. Shrubs are growing on the high rocks of the ampitheatre, as on the impending cliffs of a mountain.—What a change since the time, when, at its "dedication," the Emperor Titus exhibited gladitorial shows in its arena, during a hundred days! On that one occasion, five thousand wild beasts, and some thousand of gladiators, were sacrificed; and shouts of ecstacy and admiration from the polished Roman people rent the air; for in that vast structure were seated more than one hundred thousand persons. In its arena, too, the persecuted Christians were tormented and slain by wild beasts for the amusement of the people; and from the very spot on which I have been standing, the blood of unnumbered martyrs cried aloud to heaven.—*Boston Recorder.*

The Presidential Visit.—We have received the President of the United States, and given him the honor which was due his rank, as the commander-in-chief of a great nation. He has left us, to receive in other places the same honors, the same applauses and the same adulation. But our mind has been deeply impressed with the conviction, that, if Jesus Christ should visit this place, and there should be as much parade and bustle in preparation to receive him, we should be charged with gross fanaticism and superstition. But we do not believe that he would receive such marks of honor from the people of Lowell. We are afraid they would reject him, and beg him "to depart out of their coasts."

Oh, how sick of the world and its pageantry is the Christian, when he sees the marks of honor heaped upon a worm of the dust, while his Saviour's honor is forgotten or disregarded! We would not declaim against paying our respects, as we have done, to a *mere mortal*. All this is well; but we remember how Jesus was led away from the bar of Pilate as a malefactor, scourged and rejected by a vast multitude, and by them accompanied to the cross, where he drank the gall and expired. O man, where is thy respect for the Saviour of the world; for him who came from his glory to secure thy salvation?

Another thought crowds upon us. All those who have been assembled in this place this week to pay their respects to the chief magistrate of our Union, will be *re*-assembled another day in the presence of a greater being, the Judge of the living and the dead. How many of them will so honor him here, as to receive his eternal welcome into his mansions of light and of glory!

Doubtless many will be found wanting in that day, and sink down into despair! Oh, may God remind us every day of the dangers that await us, and of the fearfulness of *his* doom, who appears before his God, with garments spotted with sin and unwashed with his Redeemer's blood!—*Lowell Observer.*

The Fourth of July appears, from the accounts which have already reached us, to have been attended with a full share of the disasters common on that occasion, and when the general collection is made, will in this respect equal that of any of the preceding anniversaries. To say nothing of broken limbs, and dislocated joints, and various other bodily injuries, more or less serious in their nature and degree, we presume there have not been less, upon an average, than eight or ten deaths annually, occasioned by the celebration of independence. If the smallest number is taken, it will amount in the whole to about 450; a pretty large sacrifice for the mere pleasure of firing cannon and making a great noise.—One would think that some way of testifying gratitude for this national blessing, which would be equally rational, and at the same time less destructive to human life, than that now in fashion, might be devised.—*N. Y. D. Adv.*

Imprisonment of Rev. Mr. Torrey.——We learn by the New-York Spectator, that Rev. Mr. Torrey has been imprisoned again by the government of Buenos-Ayres, for an alledged violation of their laws in marrying a citizen of the United States to a native female of that country. The first occurred in 1831. At the last accounts he had been imprisoned fifteen days. It is pretended that there were circumstances in the latter case, different from the former, which the government think are sufficient to convict him.

REVIVALS.

West-Almond, Alleghany Co.——Letter to the editor of the Revivalist, dated West-Almond, June 22, 1833:—

MR. EDITOR—On the 8th inst, a protracted meeting commenced at West-Almond, in Alleghany county, and after continuing five days, resulted it is hoped in the conversion of twenty-one adults, besides several youth. There are several reasons why it was a very interesting and profitable season. The first is, that God of a truth was there. A lecture was delivered from Joshua iii, 5; after which every Christian present (being, I think, only twelve) came forward before the assembly, solemnly and affectionately confessed their sins, and made a new dedication of themselves to the service of the Lord by prayer. After this a season of prayer was held, when every person present seemed to realise in an astonishing manner the benefit of the Spirit of God. It was then recommended to the children of God, to go home and hold a protracted meeting with God for at least a few hours, and see if every house could not be lighted up by the presence of Him who delighteth himself in dwelling with those who build him an altar. We have reason to believe it was done. The day following was a day of great seriousness; and as was predicted, the "Lord" did "wonders among" us. The Holy Ghost seemed to fill the place in the afternoon. The next day, when an invitation was given to the anxious, or "those who would come forward & give up the controversy with God," about eighteen immediately came, among whom was an old lady of at least sixty-five winters, and so decrepid as to be unable to kneel before God during prayers.—But he regarded the voice of supplication, and before the meeting closed, she had given her heart to Christ, and had found peace and joy in believing. The others, as well as herself, manifested a fixed determination to follow Him who has gone before them, scarcely found in young converts. There have been one or two conversions since the meeting closed. Christians there love to pray; and no doubt believe in the word of the Lord Jesus Christ, which is yea and amen to him that believeth.

The duty of immediate repentance was strongly insisted on; and the danger and presumption of neglecting to do it. Sinners were exhorted not to stop and ask how they became sinners, but to flee to the fountain opened for the cleasing from sin; and were taught their dependence on the aid of the Spirit. Converts were taught the necessity and propriety of immediately engaging in the service of their new Master; in which they all seem really and wholly swallowed up.

It is earnestly hoped that the friends of Christ in this county will go and do likewise; follow the directions of Joshua, and see if altho' their number be but a dozen, the Lord will will verify his word. Remember the "sword of the Lord and Gideon." J. N. T. T.

Beverly and Tygart's Valley, Va.——In the spring of 1832, Rev. James Barber began to labor in Randolph co. Virginia; a healthful, mountainous region, not very frequently visited by any presbyterian ministers. In company with Rev. John S. Blain, he held a protracted meeting in Beverly, in April, 1832. Another was held there in the June following; and in September, one in Tygart's valley, and one on the mountain settlement, in Randolph co. These meetings were evidently owned by the gracious influences of the Holy Spirit. We learn by a letter lately received, that in a prudent manner persons awakened were induced to manifest it by taking publicly some appointed seats in church; and that this measure was greatly blessed. Between forty and fifty persons in consequence of these meetings have become communicants, after due examination; and all who knew the former spiritual desolation of this region, are now disposed to exclaim, "How great the change! What hath God wrought! Bless the Lord, O my soul, and forget not all his benefits."—*Philadelphian.*

St. Paul's Church, Jefferson Co. Ten.—This church is under the pastoral care of Rev. Wm. Minnis. A sacramental meeting commenced at that place on the 24th ult. On Tuesday the 28th ult., the date of our latest information, twenty-five had made a public profession of religion, several more were rejoicing in hope, and about seventy or eighty were inquiring "What shall we do to be saved."—*Maryville Intelligencer.*

WESTERN RECORDER.

UTICA: JULY 16, 1833.

WHIPPING CHILDREN.

"*Fret not thyself because of evil doers.*"

We employ this passage here, not as pointing out the subject of our remarks, but as containing an important admonition. We confess we need it ourselves. It may not be inappropriate to some of our readers. A multitude of exciting subjects are coming constantly before the public mind. "New measures," of unparalleled "extravagance," are resorted to, to propagate slander and sow discord among brethren. To maintain, therefore, that meekness and moderation which are the peculiar ornament of piety, in this world of sin, is no easy task. "Oppression," we are told, "maketh a wise man mad."

It is grievous to the faithful Christian; it breaks his very heart, when he sees professed brethren busy at their work, to drive the forcing wedge of separation. If he succeed in "keeping his heart," it is by virtue of that promise—"My grace shall be sufficient for thee."

These remarks are drawn from us by the persevering and injurious policy in which the Journal & Telegraph still persists. We did presume its misrepresentations, with respect to whipping children, were the result of unintentional mistake. We did presume that it would take a christian course; and when reminded of that error, honorably retract it. We regret to say, that in spite of that charity, which "thinketh no evil," the conviction is forced upon us, that the sole object was to attach unmerited odium on our churches; was purely *slanderous*.

We advert to this subject with a painful reluctance; and but that truth demands it, we would not consent that our columns or our time should be farther occupied with the subject.

The history of this affair is simply thus. In March last, the Journal & Telegraph published the following statement, as a "*fact*." "In the county of Oneida there has prevailed, and for ought we know, *still prevails, to some extent, the practice of whipping children, to induce them to submit to God.*" One example of such practice was then mentioned. The correctness of this assertion was questioned by the Evangelist. Dr. Davis, who supposes himself to have given occasion to the article, writes a letter corroborating the *one instance* already chronicled. No more. We also deemed it our duty to deny that any such *practice* did now, or did ever *prevail*, in Oneida county. The "one instance," we admitted. This, we trusted, would have closed our duties on this subject. But the Journal & Telegraph, for June 29, again girds on its armor, resolved, it would appear, that right or wrong, the odium of this *practice* shall cleave to Oneida county.

In the article last referred to are some personal insinuations, as unmanly as they are ungenerous and *untrue!* but being personal, we bear them, with wonderful composure.

The Journal first affirmed, and *still affirms*, that the practice in question "*has prevailed.*" Is this truth, or is it falsehood? We are no longer permitted to suppose it a *mistake*. It is true, or it is false, and intentionally false.

What, then, is meant by a "*prevailing* practice?" Properly, and strictly, that it is more common than an opposite practice. But we do not insist on this. The very lowest acceptation of the terms must imply very great frequency. Should it be said that drunkenness was a "prevailing practice" in Oneida county, nobody would suppose that fewer than some hundred cases had occurred. *A single instance*, certainly, would not entitle us to that reputation.

And now for the proof; for, unwilling to retract its favorite charge, the Journal right manfully sets about repeating and confirming it.

The proper proof would be to assert and show that at least TWO cases had occurred. Has the editor done this? He has not even attempted it. He does not pretend that he has ever known of but ONE! And yet he maintains that he was right in asserting that the "practice had prevailed in Oneida county."

The reader, then, will be curious to know how the charge of "prevailing practice," can be made to stand upon a single "fact." We will tell him how. First, the editor repeats entire the account which Dr. Davis gave of the aforesaid solitary example. But we beg to know, should he continue the repetition to the thousandth time, whether that multiplies the facts in the case! Still the lonely *unit* is all and in all. He might have saved a whole half columns thus employed. The *single fact* we admit. But it takes twice one to make two.

Alas, the stubbornness of facts! The editor himself begins to suspect that one single case is not "prevailing practice." Then why not say so? Why not confess his fault? Not he. And now, reader, prepare to witness a wonderful feat of logical adroitness. After asserting that he had the most "ABUNDANT *reason*" for what he had said, he cautiously adds, "We do not think it worth while to scan critically the meaning of the word *prevail*," *!!* the very word in which the whole sin is concentrated. We know of but one parallel instance. A thief arraigned in court, for stealing sundry pair of shoes, gravely plead "guilty to all but the—stealing." Our friend at Albany is much of the same mind about the word "prevail." We happen to think it is best to "scan that word." He will not escape us so.

Another witness to prove the prevalence of the practice, is the editor of the Western Recorder! Hear his testimony. "When the original narration" (of the *one single case*) "first appeared, we knew the facts stated to be true;" (i. e. that there had been one case); "and the implication, not so definitely stated," (viz. that the practice *prevails*), "*we knew as well to be* FALSE." There, says the sage editor, triumphantly, the charge is proved. The editor of the Western Recorder attests that the *practice prevails*. We have the *same* instance admitted the *third time!* How the proof thickens!

Nay, farther, for the editor of the Recorder must testify to this point, though in the very teeth of his own protestation. He admits that there *may* be TWELVE persons in all the county, who "hold to" some shade of "the whipping heresy." Now we have only to suppose that the editor of the Western Recorder had farther said, that some *one* of these twelve had *practiced* whipping, and THEN we should have had two cases. Alas, he said not so. This is just what he denies. Not one of them, as far as he knows, ever PRACTICED on the theory. And the editor of the Journal will be pleased to recollect that this is simply a question of "*prevailing* PRACTICE." This is the thing that he has charged, and the thing which we deny. Perhaps, however, he may have some scruples also, as to the expediency of "critically scanning" the word "practice." There is some little ingenuity in his attempt to evade the issue, by confounding two things. But we shall see to that. He will not escape by this artifice. The truth is, after all, that "prevail" means "prevail," and "practice" means "practice." If the editor does not understand their meaning, we commend him to the study of his dictionary; and if he does, we refer him to the ninth commandment.

We wish the exact state of this case to be understood. One single mother in Oneida county did punish her child, to make it submit to God; and wept over her indiscretion the very next day. The editor of the Journal hears of the fact; the lonely, single fact. Forthwith it is proclaimed in the Journal, and echoed and re-echoed through America, that this practice has "*prevailed*" in Oneida county. And notwithstanding the truth of the assertion is denied—Oneida Presbytery, in a full meeting, make the inquiry, and not another case can be found—still the Journal refuses to withdraw the calumny, and justifies the charge. It is not pretended that more than one instance ever occurred; and that one error the editor magnifies into a prevailing practice." He gives the world to understand that such things are very common here.

Thus we have felt bound to lay bare the unprovoked enormity of this act. We now feel bound, in the most direct, unqualified terms, to pronounce against it our most decided and severe rebuke. Charity no longer permits the mantle of ignorance or mistake to cover up the deed. The editor's design needs no exposure from us.

Thus we speak openly. We have no other way to speak. We *suppose* we know the author of this calumny. We hope we are mistaken. We thought better of the man. We do not object to irresponsible, anonymous editorship, except where concealment is made the mantle of iniquity. Then we have a right to complain; and we do complain.

And now, taking the ground of this same editor, we propose to publish

ONE OR TWO FACTS.

In the Journal & Telegraph, "there has prevailed, and for ought we know still prevails to some extent, the practice of" publishing the most unfounded slanders. In this respect they have carried their "new measures" of scandal and outrage "to the highest pitch." We, however, will have the honesty to say, that we rest this charge wholly on a *single case*. But the editor has taught us that a single case is equivalent to prevailing practice.

Before we close, we wish to set the editors both of the Journal and the Evangelist right, on one point. We never gave twelve as the actual, but only as the possible number, who held to some peculiar views on this subject. We knew there were some, though we did not know the exact number. And we said so honestly. This peculiarity of views we never supposed extended to the actual use of the rod, as an instrument of regeneration. Not one, that we knew of, ever made this application of the theory. But we did suppose that out of a population of eighty thousand, (for the editor denies that he spoke of *the churches:* He is right; he embraced the whole county), we might admit that *twelve* were heretics, and still no advance be made toward "prevailing practice." We had no wish to "skreen the guilty, or condemn the innocent;" so that we have no very "hasty concessions" to repent of.

We regret the length to which this controversy has been driven. We have proceeded in it reluctantly. We have now discharged our duty. We trust we shall not have occasion to speak of it again, except to acknowledge the confessions of our erring brother in the editorship.

How Others view it.—That we are not alone in our estimate of the policy of certain periodicals, we have very ample attestation. A-

mong other gratifying assurances of approbation, we are pleased with the following, partly because it is of New-England origin :—

"*The Albany Journal & Telegraph.*—We have frequently had occasion to express our regret that a paper so well conducted in many respects, should so continually find fault with the manner of conducting religious protracted meetings, and should charge the grossest extravagance upon whole bodies of Christians, especially in Oneida county.

"The editor of the Western Recorder has challenged the conductors of the Telegraph for *proof* of its assertions, and insists upon its being furnished. We have scarcely ever seen a more manly and dignified rebuke than that contained in the Western Recorder.

"It has become too common at the present day, for men of one party to charge the extravagances of *individuals* upon the *whole sect* to which they belong. It is a grevious and a-bounding sin, and ought to be frowned upon." *Lowell Observer.*

Use of the term "PASTOR."—The communication on our first page, signed *S. S.* was received from a much respected corrdspondent at the north. It originated, as will be seen from a late notice in the Recorder, of the wedding, wedding sermon, &c. at Stow's Square. The term "pastor," was applied to the officiating clergymen, neither of whom it appears were pastors. This was not the fault of the person furnishing the notice. The mistake was made, as we are informed, at the printing-office of the Recorder, the publisher not reflecting that "pastor" had a different sense from "minister." We think this distinction important to be maintained; for the very application of the term pastor to a stated supply, seems to answer all the purpose of having a pastor. It does away apparently all the difference in the two cases.

Although the suggestions of our esteemed brother are founded upon an error of the printer, still we like his suggestions. They are ingenious and appropriate; and we are unwilling the christian public should lose the benefit, particularly of the latter part of his communication.

Correction.—Credit was given in a late number of the Recorder, to the "Vt. Standard," for an article relative to the deposition of Joshua T. Russell. We know not how the error happened, and we know of no such paper. If there be such an one, it may justly enough feel aggrieved. No paper that we know of would be willing to father it, except the "Cincinnati Standard." *That* was the kind hearted parent of this apology for *accidental* intoxication. We presume it was intended in kindness. We have no idea the author intended all that is implied. But we would caution him in future to be more careful how he *seems* to be an apologist for intemperance, especially in ministers of the gospel.

These remarks are suggested by a communication from a friend in Jefferson county. He justly thinks that in these days of light on that subject, it is easy to avoid such *accidents* as getting drunk. But if it was so very *accidental*, the Presbytery were hasty in deposing him.

We think so too.

"*Self-made Men.*"—*What kind of men are these?*—We have heard this title, which is becoming about as "honorary" as L. L. D. or D. D. "conferred" upon every class of literary men *except* those who had enjoyed the highest literary advantages. The New-York Evangelist, in the article below, has taken away the last exception. Will somebody tell us now, what a "self-made man" means?—

"*The Mother at Home.*—This is truly an American book. It is not usual in this country, that three brothers, self-made men, should present themselves before the reading public so advantageously as the authors of "The Young Christian," "The Mother at Home," and "Scripture Natural History." The fact itself speaks well for their own mother, and tells her character more honorably than even the neat dedication prefixed to this excellent volume."

Installed, by the Oneida Association, in the forenoon of Wednesday the 3d inst. Rev. *R. Montgomery Davis*, of the Presbytery of Oneida, as pastor of the congregational church and society in Hanover, town of Marshall. Introductory prayer by Mr. Ayers, of Sangerfield: Sermon and installing prayer, by Rev. Dr. Norton, of Clinton: Charge to the pastor, by Rev. Pinder Field, of Fabius, Onondaga county: Right hand of fellowship, by Rev. Sidney Mills, of Columbus, Chenango county: Charge to the people, by Rev. Nathaniel Latham, of Georgetown, Madison county: Concluding prayer, by Rev. Mr. Chafee, of Madison; and benediction by the pastor.

Ordained, at Paris, in the afternoon of the same day, Mr. *William B. Tompkins*, as an evangelist. Introductory prayer, by Rev. R. M. Davis, of the Presbytery of Oneida: Sermon, by Rev. Pindar Field: Consecrating prayer, by Rev. Nathaniel Latham: Charge, by Rev. Sidney Mills: Right hand of fellowship, by Rev. Samuel Scott, of Lebanon, Madison county; and concluding prayer, by Rev. John Foot, of Eaton.

The Christian Library.—The numbers of this work which we have seen, are very valuable indeed. They contain matter which is substantial, not the mere scum and froth of a fermenting literature. We shall be glad if the christian community at large shall ever get so as to be willing to read a work, full of sensible, argumentative, didactic discussion. It is a fact which calls for lamentation, that such works are not very popular. A solid article for a newspaper, of any considerable length, is thought by many to be an intruder. "*Light and short*" is the taste of the age. The Christian Library is an instructive work. It is such a work as is wanted to countervail the influence of too much "light reading." The subscriber, for $5, gets what would amount to thirty volumes 12mo. of solid reading, which in another form would cost him at least $15.

Dedication.—The church recently erected by the congregational Society in Eaton village, Madison county, was dedicated on the 19th ult. The sermon was preached by Rev. Mr. Thatcher, from Psalm lxxxiv, 1—"How amiable are thy tabernacles, O Lord of Hosts." The exercises, we learn, were of a highly interesting character.

Rev. *Beriah Green* has resigned the office of professor of sacred literature in the Western Reserve college, that he may enter on the duties of President in the Oneida Institute.

"*An Address to the Temperance Society of the County of Clinton, delivered Feb.* 26, 1833, *by Jonas Platt.*"—This is a very able address, and as we have room, we propose to give our readers some extracts from it.

Alvan Stewart, Esq. will deliver a lecture on temperance in North-Gage, (Deerfield), on Thursday the 18th inst. at two o'clock in the afternoon.

For the Western Recorder.

ONEIDA ASSOCIATION.

At a special meeting of the Oneida Association at Hanover, town of Marshall, on the 3d inst. the following preamble and resolutions were adopted, and directed to be published in the Western Recorder:—

Whereas it is now a well established fact, that the common use of ardent spirit not only does no good, but immense evil: Therefore,

Resolved, That its use, and the traffic in it, are morally wrong.

Resolved, That it be earnestly recommended to the churches under our care, to abandon immediately all concern in the manufacture and sale, as well as use of ardent spirit, and to employ all proper means to lead others to do the same.

Resolved, That it is highly desirable that the members of our churches be, without any exception, members of Temperance Societies; and that those who are standing aloof from such societies, are out of the path of duty, and hindering the cause of religion and human happiness.

Resolved, That it is the duty of our churches to insist on total abstinence from ardent distilled spirit, in those whom they may hereafter receive to their fellowship.

E. D. MALTBIE, *Scribe of Ass'n.*
Hamilton, July 5th, 1833.

For the Western Recorder.

HUMAN SACRIFICES IMMOLATED ON THE ALTAR OF LIBERTY, BY AMERICAN FREEMEN.

The horrid custom of the Hindoo nation, by which the lives of their citizens are sacrificed under the car of Juggernaut, receives our severest reprehensions. We quote the custom as the distinctive characteristic of the most degraded heathenism; and justly; for the mind that takes delight in customs which invariably result in the sacrifice of human life, furnishes the surest possible evidence of moral degradation.

And is it possible that American freemen countenance and support a custom, which is, both in its character and its consequences, intimately allied with the cruel and bloody customs of barbarism? Where else, in the scale of moral merit, can you locate the custom of burning powder and the firing of cannon on the anniversaries of our national freedom? As an amusement, the roar of a cannon is as destitute of intelligent gratification, as senseless, as the commingled hideous scream of the myriads of Hindoos, which rends and reverberates the air, while they are dragging, in procession, the car of their idol. One very bad effect which this custom produces on the mind, is the inspiration of that martial spirit, which, when divested of its fictitious trappings, is expressed by the savage in the horrid yell of his war-whoop, as he buries his tomahawk or scalping-knife in the head of his enemy. The uniform consequence of this mode of celebrating the fourth of July has been the immolation of some scores, if not hundreds, of the lives of our fellow citizens every year. More cripples are probably made by this foolish, senseless custom, than by all other casualties put together; and immediately succeeding every fourth of July, the newspapers of the land publish in fearful numbers, the cruel sacrifice that has been made of human life. Is the continuance of this custom necessary? Cannot intelligent freemen find a more appropriate mode of commemorating the day of our national liberties? Will not the friends of order and humanity combine their influence and exertions, to do away this silly and cruel custom?

These considerations are occasioned by the solemn providence which occurred in this village last week, in the death of Charles Jabez, son of George Clark, aged 12 years. The lad was engaged with a number of his associates, in the firing of sky-rockets on the evening of the 4th inst. Charles had a quantity of powder loose in his pantaloons pocket, which, by the falling of a spark, took fire, and instantly enveloped him in a flame. His clothes were almost literally burned up on his body, before they could be torn off. The little sufferer lived but about fourteen hours. He had his senses to the last, and was deeply conscious of his unpreparedness to die. For some time he was in great agony of mind, in view of his sudden and unexpected appearance before God. He had been taught the bible at home and in the Sabbath school. Now he said that he had wickedly put off repentance. He called his little brothers to his dying bed, and warned them not to break the Sabbath, nor slight the instructions of the Sabbath school, as he had done. He had a very clear view of his sins, and earnestly inquired what he should do to be saved. He was directed to the Lord Jesus, to whom he confessed his sins, and most earnestly prayed for pardon; and a short time before he died, said, with apparent composure of mind, "Lord Jesus, into thy hand I commend my spirit."

On the morning of the 4th inst. this little boy joined with his fellow scholars in a most interesting Sabbath school celebration. The schools connected with the methodist and presbyterian societies assembled first in their respective churches, where we had appropriate religious services and addresses; after which the different schools met on the side-walk and formed a procession, which numbered between five and six hundred teachers and scholars.—The procession, headed by Mr. Lane's excellent band of music, walked about a quarter of a mile and back to the factory-yard, where seats had been provided. Here the children were served with some simple refreshments, and very appropriately addressed by two or three gentlemen; when a collection was taken for the Colonisation Society, amounting to $14.85. H.

New-York Mills, July 10, 1833.

For the Western Recorder.

MR. EDITOR—Whilst hearing Mr. Stewart's powerful appeal last evening, I wished to inquire whether every person is responsible for all the influence he is capable of exerting in the cause of temperance? "Can the sober part of community stay the tide of poverty, sickness, and death," flowing from the twenty taverns and sixty "unlicensed grog-shops," in our city? Are they answerable for all the misery produced, temporal and eternal, if they do not do it? Will those who are placed as the conservators of this temperance chartered city, be held responsible, if she dies of *gangrene* produced by these eighty great ulcers on her sides? Should *emollients* fail to cure them, ought they to be *cauterised?*

A COLD-WATER MAN.

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XIV.

Tuesday, July 16.—21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

Tuesday, July 17.—22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Wednesday, July 18.—23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Thursday, July 19.—24. And after they had passed throughout Pisidia, they came to Pamphylia.

Friday, July 20.—25. And when they had preached the word in Perga, they went down into Attalia:

Saturday, July 21.—26. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Sunday, July 22.—27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Monday, July 23.—28. And there they abode long time with the disciples.

POLITICAL.

FOREIGN.

London papers to the 1st of June have been received at New-York.

Great-Britain.—The debate on the subject of the abolition of slavery in the British colonies, came up in the House of Commons on the 30th of May. Several members spoke for and against the ministerial project; but the debate was adjourned to the next day.

Turkey and Egypt.—The London Times, of the 31st May, says—"It is with the greatest satisfaction that we can announce the pacification of the east, nearly in the same breath that we announced a preliminary treaty for securing the peace of the west. The accounts from Constantinople to the 8th inst. contain an assurance of the concession by the Sultan of those points which the Viceroy of Egypt had originally demanded as the fruits of his conquest, and the conditions of his retreat.—His highness the Sublime Porte could not, indeed, formally enter into a political contract on equal terms with his highness the rebel Pacha of Egypt, but he has done every thing in the way of concession which a treaty between equals could be expected to accomplish. He has granted his "imperial benevolence" to his vassal, along with the government of all the countries for which he contended.

There is nothing interesting from France, Spain, or Portugal.

The papers contain a thrilling account of the loss of the Lady of the Lake, from Belfast for Quebec, by which distressing occurrence more than *two hundred lives were lost.* This horrible loss of life was occasioned entirely and directly by intemperance! The captain and second mate were both drunk at the time of the disaster.

DOMESTIC.

Packet-Ship Utica.—The proprietors of the second line of packets between the ports of New-York and Havre, having informed the Mayor of this city, that it was their intention to give the name of "*Utica*" to a new ship, which they intended to launch on the 6th inst. and invited his Honor and our Common Council to be present on the occasion, a deputation of the Council visited New-York for that purpose. The new ship is of about five hundred tons burthen, and a most splendid specimen of naval architecture.

The following account of the proceedings is taken from the Journal of Commerce of Tuesday last:—

New Havre Packet.—The ship lauched on Saturday, and intended as one of the second line of Havre packets, is named, in compliment to the city, "*Utica.*" The Mayor and Common Council of that city having been invited to be present at the launch, were represented by a deputation consisting of Aldermen Mann, Miller, Hart, and Griswold. These gentlemen were launched in the ship—Alderman Griswold doing the honors of the "christening."

In the afternoon the deputation met the owners at Niblo's hotel, when Alderman Mann presented for the use of the ship an elegant suit of colours, and addressed Capt. Depeyster as follows:—

"In the name and behalf of the citizens of Utica, permit us to present you a suit of colours for the use of the splendid packet ship to which you have given the name of their city, and to tender to you and the owners their thanks for the compliment which has been paid them. The model and elegance of the *Utica* display the great perfection of naval architecture, and her spacious accommodations and costly construction evidence the liberal and enlarged spirit of enterprise for which the citizens of the commercial emporium have been long preeminently distinguished. Accept, sir, the best wishes of the body we represent, that the "*Utica*" may perform many prosperous voyages, and return laden with the wealth of foreign climes, as a reward to her enterprising owners for the efforts they are making to advance the commercial prosperity of our country."

Captain Depeyster and the owners could not but be gratified by the attention that had been paid to them by so respectable a body; the more gratified that it was unexpected, and he replied to the address of Alderman Mann, that

"The colours would, as the gift of the patriotic citizens of an enterprising and flourishing city in the bosom of our great state, be ever regarded by him and by his crew, as incentives to zeal in their profession, and badges of attachment to the constitution and of fidelity to the Union. As the representatives of the corporation of the city of Utica, I tender to you my sincere thanks, and that of the other owners, for these emblems of commercial enterprise and of national honor, trusting that wherever the "Utica" may proudly bear them, they may trace a progress as prosperous as has been the onward march to wealth and to greatness of the city of her name."

After the presentation, the company partook of a dinner prepared in Mr. Niblo's best style, Alderman Mann, of Utica, presiding, and his honor the Mayor of this city acting as Vice-President.

Utica and Schnectady Rail-Road.—The commissioners for the distribution of this stock have completed their labors, and a meeting of the stockholders is called on the 17th of August, at Congress hall, in this city, for the election of thirteen directors. Each of the commissioners, we learn, has taken $10,000 of the stock; and the remainder, it is said, has been distributed in small parcels among the subscribers. About $550,000 of the stock was given to the city of New-York; $560,000 to the counties of Albany, Rensselaer, Saratoga, Columbia, Ulster, and Dutchess; $250,000 to Schenectady, Schoharie, and Montgomery; and $640,000 to Oneida, Herkimer, and the other western and northern counties.—*Albany D. Adv.*

Fire.—The exiensive stone cotton factory, in Watertown, Jefferson county, belonging to Messrs. L. Beebee & Co. known as the Jefferson cotton mills, was totally destroyed by fire, with a great part of the valuable and extensive machinery, on Sunday the 7th inst. "The flames (says the Watertown Register) burst out of the roof, and the alarm was given, about 11 o'clock in the forenoon, soon after the services at the different churches had commenced, and in less than two hours this costly establishment was a heap of smoking ruins.—From every appearance the fire originated in the third story, in the weaver's room, about the centre of the building from the ends, and in the back part; but *how* it originated, is a mystery. But one individual was in the building, and he said to have been asleep in the lower story, and awakened by glass dropping from the windows in the upper stories; there had been no fire in the part where the conflagration commenced for weeks; and about three hours before the fire burst out, an individual employed in the establishment in the character of a watch, had been through every room in each story, and found all right; after which he went out and secured the doors. There are only two causes for the origin of the fire—design, or spontaneous combustion. There is not known to have been any substance in the building to cause spontaneous ignition, very particular care having always been taken in this respect; and from the following circumstances, it is strongly feared that it was the work of design:—The fire occurring at the time it did, on the Sabbath, when the ordinary labors had ceased; the fire originating where it could attack the most combustible part of the building first, and with the least probability of its being extinguished; and the still more suspicious circumstance of the forcing pump, which was especially constructed to subdue fire, by forcing water up into every story, by which the floors could be flooded, being found to be out of order when wanted in the most critical moment, although it had been put into successful operation the afternoon preceding: From all these circumstances combined, the opinion must be formed by many, that this extensive destruction of property was a diabolical incendiary act. We also understand that the small fire engine belonging to the establishment was out of order when attempted to be used. This was the largest building devoted to the cotton manufacturing business in this state, and perhaps the largest continuous building adapted to such a use in the United States. It was justly the pride not only of the village, but of the county, and excited the general attention of strangers and visitors, from its prominent, splendid and conspicuous station. It was built of stone, very durable, measured 250 feet in length by 50 in breadth, five stories high, with a handsome tower or steeple in the centre, the basement projecting in front to the height of about 100 feet. The entire loss it is expected will not fall far short of $150,000; there was an insurance of $25,000."

The Cholera.—This disease still prevails to a considerable extent, in many places in Louisiana, Florida, Mississippi, Kentucky, Tennessee, and Missouri; and in a few places in Illinois, Indiana, and Ohio. There has been a number of cases, also, and eight deaths, of the disease, at Pittsburgh, Pa.

The disease, however, appears to be abating in most places west of the mountains.

At Richmond, Virginia, one case has occurred, which terminated fatally; and on the line of the canal, in Maryland, there have been ten deaths of the disease.

A letter from Matanzas, Cuba, dated the 26th ult. says that $8,000,000 would not supply the loss of slaves in the island of Cuba, by the cholera, valuing them at only $200 each.

The martins and domestic pigeons, which left Wheeling during the prevalence of the cholera, were returning on the 24th of June.

The Girard College.—The foundation stone of this college, of which Stephen Girard ordered the construction by his will, and for which he provided an annual income forever, of at least $100,000 per annum, was laid in Philadelphia on the fourth of July last. Mr. Biddle, the chairman of the board of trustees, delivered an address upon the occasion, replete with feeling, patriotism and taste.

Health of the President.—The Washington Globe of the 8th inst. says, "The President has recovered in a great degree, from the fatigue of his journey. He attended church yesterday. His health is improving."

Black Hawk and his party arrived at Buffalo on Friday evening, the 29th ult. and took lodgings at the eagle tavern. They left town on *Sunday* morning in the steam-boat Uncle Sam, for Detroit. While at Buffalo they visited the Seneca Indians.

The U. S. Flag restored to its Honors.—The Charleston (S. C.) Courier of the 29th ult. says, "The star-spangled banner was yesterday seen waving over a marquee in front of the citadel. We hail it as a favorable augury, as an evidence of returning patriotism."

Saratoga.—The Sentinel, of the 9th inst. says, the number of strangers now in this village cannot be less than one thousand; at least twice as many as are ordinarily here at this season of the year.

Ballston-Spa.—The Gazette, of the 9th inst. states, that there are more persons now at Ballston than there have been at any former period so early, for the last sixteen years; and the number is constantly augmenting.

The Sea-Serpent has reappeared off Nahant, Massachusetts, and was recently very distinctly seen from several vessels, and particularly from the steam-boat Connecticut, which approached within a few feet of him.

The suit of Alvah Beebee, against Charles M. Livington, Speaker of the House of Assembly, for causing him to be arrested during the last session of the Legislature, for an alledged contempt of the House, has been decided at the present term of the supreme court, in favor of the defendant.

MARRIED.

At Clinton, on the 3d inst. by the Rev. Mr. Kellogg, Mr. *Daniel B. Nichols*, of Sauquoit, to Miss *Sarah W. Hale*, of Munson, Mass.

DEATHS.

In Whitestown, on the 5th inst. of consumption, Mrs. *Sophia Wilcox*, wife of Mr. Admiral Wilcox, aged 40. About three months since she began to indulge a trembling hope of pardon through the blood of Christ, which continued daily to brighten and strengthen until her death. Her last days were peculiarly characterised by christian patience and resignation, and her end was, emphatically, *peace.* A husband, with two small children, are left to feel and mourn this afflictive bereavement.

At New-York Mills, on the 8th inst. Miss *Mary Botsford*, daughter of Mr. John Botsford, aged 25. Miss B. has for some years been a professed follower of the Lord Jesus, which profession she has adorned by a very consistent life. For some time she had been a most faithful and devoted Sunday school teacher. She was conscious of her near approach to death, which she contemplated without dismay. Her eye was fixed on heaven, and her hope of entering there was bright and glorious. She has left to her friends very consoling evidence that her spirit is at rest with God, with that of her beloved sister, who died but a few months since, in the triumphs of the christian faith.

In Leyden, Lewis co. on the 28th ult. Mrs. *Achsah Dewey*, relict of John Dewey, Esq. deceased, aged 75.

In Martinsburgh, Lewis co. on the 27th ult. of a lingering illness, in the triumphs of faith, Miss *Matilda Hemstreet*, daughter of Mr. Jacob Hemstreet, aged 21.

"They died in Jesus, and are bless'd:
How kind their slumbers are:
From sufferings and from sin releas'd,
And freed from every snare."

In Jamestown, Chautauque co. on the 26th ult. Rev. *Isaac Eddy*, aged 59, pastor of the congregational church in that town.

In Covert, Seneca co. on the 14th ult. Hon. *Levi Wheeler*, aged 56.

In Hartford, Conn. on the 2d inst. of a pulmonary complaint, Mr. *Hezekiah Skinner*, of the house of Webster & Skinners, booksellers, Albany.

NOTICE.

An examination of the Young Ladies of the Female Institute, Whitesboro street, will commence on Wednesday the 17th inst. at half past 9 o'clock, A. M. Those who are friends to this institution, and to the cause of female education generally, are respectfully invited to attend.

July 16, 1833. S. H. M'LAURIN.

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at 8 o'clock precisely. From the interest manifested by the members at the last meeting, it is expected that there will be a large attendance at the future meetings. A report is due this week from the committee on sermons. GEO. TRACY, *Sec'ry.*

Utica, July 15, 1833.

SOCIETY OF ALUMNI.

"The Society of Alumni of the Theological Seminary at Auburn," will hold its annual meeting on Tuesday the 20th day of August, at four o'clock, P. M. in the seminary chapel. It is expected that an address will be delivered by Rev. John W. Adams, of Syracuse.

B. C. SMITH, *Secretary.*

Auburn, July 1, 1833.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 31st May, to the 6th July, 1833.

Russia, From a female friend, $3: A collection taken up in the Pres. Society, 19, by Rev. J. Waters,	$22 00
Sandy-Creek, Pres. Soc'y mon. concert,	15 00
Geneva, Foreign Mis. Soc'y, a box of clothing for the Sandwich Islands, est. at $128.99, by Mrs. Eliza Mann, treas'r.	
Salina, From ladies of that village, a box of clothing, not estimated, and cash $5,	5 00
Utica, 1st Pres. Soc'y, by Rev. Mr. Aikin,	265 12
Norwich Society, A collection, by B. Wood,	19 50
Bridgewater, Mon. concert, by Dea. Marsh,	5 70
Auburn. From students in the Theo. Seminary	23 00
Mentz, Presbyterian Church,	7 53
Skaneateles, Thaddeus Edwards, a donation, 3: Pres. Church, 4.67,	7 67
Scipio Square, Presbyterian Church,	11 50
Genoa, Pres. Church mon. concert, by H. Ivison, receiving agent,	18 00
Westmoreland, By Dea. Hulburt,	7 00
New-Hartford, A collection in the Pres. Soc'y, by Dea. Doubleday,	64 41
Clinton, A donation by Mr. Ozias Marvin,	15 00
Chenango-Forks, Mon. con. by Dea. Stevens,	22 00
Lenox, 1st Pres. Society, by N. Hall,	58 00
Boonville, From the ladies, a box of clothing, to Rev. L. S. Williams, for that mission, not estimated, by Dr. North.	
Deerfield, Pres. Soc'y, a collection, by Rev. J. Waters,	9 38
Oswego Village, Mon. concert Cong. Church, by Edwin Clark,	10 00
Amount of money,	$585 81

ABIJAH THOMAS, *Agent.*

P. S.—In the list of receipts last published, the sum of $7.77 was said to have been received from *Owego.* It should have been *Oswego.*

List of Letters received at the office of the Western Recorder, during the last week.

C. R Walker, H. Edwards, C. B. Dutcher, J. E. Dutton, W. M. Patterson, S. Kingsley, Z. Pool, S. S. Beckwith, R. F. King, R. Breed, (whom we should be glad to have obtain as many subscribers as he can for us.)

NEW BOOKS.

THE Mother at Home, an excellent and highly esteemed work, by J. Abbott, author of the Young Christian:

Barnes' Notes explanatory and practical on the Gospels, designed for Sunday School Teachers and Bible Classes, by Rev. Albert Barnes:

The United States Speaker, a copious selection of Exercises in Elocution, consisting of Prose, Poetry, and Dialogue, designed for the use of schools; by John E. Lovell, formerly instructor of elocution in Mount-Pleasant classical institution, Amherst, Mass:

Just received—July 16—by G. TRACY.

SCREWS.

CIDER-MILL, Clothier's, Grist Mill, and Packing SCREWS, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.

July 2, 1833. 27m3

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by *June* 18, 1833. (25) GEORGE BRAYTON.

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.

April 8, 1833. 15

PIANO FORTES, AND MUSICAL INSTRUMENTS.

THE Subscriber has received, and offers for sale, at his Ware-Room, No. 69, Genesee street, an elegant assortment of *PIANO FORTES.* They are from the well known manufactory of Dubois & Stodart, selected with great care, of excellent tone and workmanship; which he will warrant himself, and also sell precisely at their prices. Likewise, a fresh assortment of other kinds of Musical Instruments, and articles in his line, as usual. Also, a large supply of the latest Printed Music, for the piano-forte and other instruments, at half the marked prices.

Piano Fortes repaired, tuned, and lessons given upon the same, as usual; also, *rented* by the month or year.

The patronage of his friends and the public is respectfully solicited. GEORGE DUTTON.

Utica, July 2, 1833. 27w3

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary cantains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1-2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in a few days.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.

Utica, July 2, 1833. 27

NEW GOODS AGAIN.

BARTON & BUTLER, at the old stand, No. 54, Genesee street, have just received another lot of New and Fresh Goods, which they will sell very low.

June 17, 1833.

FRENCH MUSLINS—a new & beautiful style of French Muslins, just received at

June 25, 1833. BARTON & BUTLER's.

FLUTED LACE QUILLINGS—the only lot in this city, can be found at

June 25, 1833. BARTON & BUTLER's.

MUSLIN EDGINGS & INSERTINGS—Just received a new lot, at No. 54, Genesee st.

June 25, 1833 BARTON & BUTLER.

THREAD LACES, EDGINGS, & INSERTINGS—A good assortment always at

June 25, 1833. BARTON & BUTLER's.

"MILLENNIUM PLATES."

THIS splendid pattern of Plates was invented and imported only by Mr. *Thomas F. Field*, No. 209, Greenwich street, New-York, (late of this city.)—They arrived from Europe last week, and will be received and for sale this week, by the Subscriber, No. 32, Genesee street. THOMAS HARRIS.

N. B.—A complete assortment of CHINA, GLASS, and EARTHEN WARE, of the newest and best patterns, constantly on hand, wholesale and retail, at New-York prices. *Utica, June* 17, 1833. 25w8

MATTRESSES.

MATTRESSES for Families, Boats, &c. of all sizes, *warranted of pure curled hair*, and made in the best manner. Also, a few made of genuine Florida Moss and Russian Goat's Hair, constantly for sale by the Subscribers, at No. 62, Genesee street.

June 18, 1833. ELLIS & COOPER.

PULPIT TRIMMINGS.—The Subscribers have constantly for sale, Satin, Damask, Ingrain, and Worsted Moreens; Silk & worsted Fringes, Tassels, Cords, &c. ELLIS & COOPER,

No. 62, Genesee st.

☞ A few pieces superior quality & splendid pattern CARPETINGS, have just been added to their stock. *June* 18, 1833. 25m3

TO SMITHS & CARRIAGE-MAKERS.

OLD Sable Russia and Swedes Iron,
English & American flat & round Do.
Anvils, Bellows, and Bellows Pipes,
Hammers, Sledges, and Vices,
American, Cast and German Steel,
Brazier's Rods, American & English Hoops,
Nail Do. Rasps, Files, and Borax,
Cart, Waggon and Coach Boxes,
Axletree Drafts, finished and unfinished,
Carriage Springs, &c. &c.

The above Articles may be found at No. 105 & 107, Genesee street, Utica.

Where also may be found,

DRY GOODS, Groceries, Hard-Ware, Flour, Pork, Tar, Pitch, Oakum, Salt, Lamp Oil, &c.

THURBER & TOWNSEND.

Utica, June 10, 1833. 24m2

SADDLERY, CUTLERY, AND HARD-WARE.

THE Subscriber has received from Birmingham, Sheffield, and New-York, and is now opening, a complete assortment of all the varieties of Goods in the Hardware Line, which he offers at wholesale and retail, on the most reasonable terms, for cash or approved credit, at No. 129, Genesee street.

S. AYLSWORTH.

Utica, May 6, 1833. 19

CAST-STEEL SCYTHES.

SUPERIOR warranted Grass and Crudle Scythes, stamped, (Rockwell & Hinsdale), for sale by the dozen or single, at No. 129, Genesee street.

Also, Scythe Stones, German Hones, Hindostan Oil and Scotch Grey Stones. S. AYLSWORTH.

May 21, 1833. 21

SADDLERY.

AN elegant assortment of SADDLERY just received and opening. Also, 500lbs. Shoe and Harness Thread. Likewise, Shovels, Spades, Hoes, Cast-steel Axes, Anvils, Vices, Nails, Butts, Screws—Mill, crosscut, hand, pannel, back, compass, webb, tenon, veneering, buck and key-hole Saws.

May 21, 1833. 21 S. AYLSWORTH.

IMPORTATIONS.

JAMES DANA is now receiving directly from Birmingham & Sheffield, his spring supply of HARDWARE, which he will sell on reasonable terms, at wholesale or retail. Purchasers are requested to call and examine goods and prices at No. 88, Genesee street.

Utica, April 30, 1833. 18

HOUSE-KEEPING ARTICLES.

TABLE and DESSERT Knives & Forks, (a few complete sets of nice ivory and self-tip balance handles); Carvers; Plated, Britannia and Iron Table and Tea Spoons; Brass Andirons, Shovels and Tongs; Plated, Brass, and Iron Candlesticks; Tea Trays; Plated and steel Snuffers, with Trays, Tea and Coffee Pots, Gridirons, Sadirons, Hollow Ware, &c. can be found at JAMES DANA's, No 88, Genesee street.

April 30, 1833. 18

CARPET WAREHOUSE,

No. 62, GENESEE STREET.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.

Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NOTICE.

A. HITCHCOCK having taken GEO. D. FOSTER into partnership with him, the business will hereafter be conducted under the firm of A. HITCHCOCK & Co. who have on hand Drugs & Medicines, Dye-Woods, Oils, Paints, Wines, Teas, Sugars, &c. wholesale and retail, No. 83, Genesee street, Utica.

ALL persons indebted to, or having demands against A. HITCHCOCK, will please to call at the above establishment for settlement. 18m3

Utica, March 12, 1833.

BLANKS.

A Good assortment of Lawyers' & Justices' Blanks, will be found at G. TRACY's Bookstore.

POETRY.

For the Western Recorder.

LINES,

WRITTEN AT THE GRAVE OF ——.

Sleep on in peace, young dreamer: Night hath power,
In her soft witching, round thy lonely tomb,
To watch thee in thy rest; her thou and stars,
And her soft dew drops, and the gentle tone
Of her enticing music; and 'tis sweet
Thus to lie down and slumber; sooth'd to sleep
By the night's lullaby.

Sleep on in peace.
I would not win thy spirit from its sphere,
Back to this poor existence—back to toil,
Amid the herd that perish by the way,
Weary, and worn, and wasted; back to watch
The fading of life's blossoms leaf by leaf,
In the world's canker-blast.

How much we err;
How waywardly we err, who weep for those
That have gone down to slumber in the bloom
Of life's unclouded spring-time; that have rent
The fetters of earth's bondage, ere the links
Canker'd the unstooping spirit; and have pass'd
Up to the glorious land of summer dreams,
With the pure riches of an unschool'd heart,
To pour out into heaven.

Oh, if our life,
As we have known it here—this cheerless power
Of counting o'er our pains—is all the soul,
In its unending being, shall enjoy;
If the deep love, that hath so won our hearts
Down from the seraph's pathway, must be chill'd
And poison'd at its fountain; if the thought
May never break the fetter of its clay,
And gather its strong pinions, and go up
Chainless and free, upon the eternal flight
Of its uncheck'd aspiring; if the hopes
That have so brighten'd o'er our wayward path,
Are but the wizzard-fancies of old days;
Then, mourners, weep the dead.

But if on high,
Over the stars' high pathway, there is spread
A bright and glorious home, a land of dreams
And sunshine and sweet odour; where the heart,
Full of all warm affections, shall pour out
Its garner'd love in gladness, and the thought,
Freed from its chain, and girded with the strength
Of the unending One, shall spread its wings,
And speed its flight forever; then *rejoice*.

Whitestown, July, 1833. SEDLEY.

MISCELLANEOUS.

WILBERFORCE RICHMOND.

The following paragraphs relate to the last days of this son of Rev. Legh Richmond. He died in the 18th year of his age:—

I was making (says his father) a reference to some expressions in the seventh chapter of the epistle to the Romans, on the nature and character of St. Paul's own experimental acquaintance with the truths which he enforced on others, when I was summoned to join my other children at the dinner table. I told him my absence would allow him a respite from the fatigue of conversation, but that I would soon return to him and resume the subject, and begged him to seek repose for a little while in his own arm chair. This appeared to me the more necessary, as I had observed an evident and painful struggle between the debility of his frame and the animation of his thoughts. The hour of the afternoon service arriving, I returned to my son, whom I found with the bible open before him. He looked at me, and said, "Well, papa, I have not been asleep. I have been otherwise employed. I revived almost as soon as you left me, and as I wanted to converse with you on the epistle to the Romans, I have been reading through the first eight chapters, whilst you were below, in order that I might have the subject more clear in my recollection." I was surprised and pleased to find that he had strength sufficient for such an exertion, and I reflect on the circumstance with greater interest, as this was, I believe, the last time he was able to read at all.

He observed that he had purposely stopped at the eighth chapter, because the apostle had there seemed to make a division in his subject and argument. "What a beautiful summary of doctrine these chapters contain, papa! I have thought on them again and again. St. Paul lays his foundation deep in the corruption of human nature, and shows so plainly that neither Jew nor Gentile has any hope from works, but only from faith in Christ Jesus. I have found great comfort from that view of the righteousness of Christ which the apostle declares to be the only way of salvation. There is, there can be no other. We have no righteousness of our own; all are under sin; every mouth must be stopped and all the world become guilty before God. I have been at times perplexed about the principle of acceptance with God, but now I see it quite clear. With what earnestness does the apostle labor to prove the vanity of all earthly dependence. I have been thinking, as I read these chapters, how entirely the walk of a believer depends on his faith in Christ, and how closely connected the holiness, and the comfort, and the reliance of the soul are with each other. He proceeded to comment on the fifth and sixth chapters, as a train of experimental and practical reasoning deduced from those which preceded them, adding, "But the seventh and eighth chapters have been my delight. I have found my own case so exactly and so clearly described in the seventh, and have been so much comforted by St. Paul's description of his own feelings about sin and Christ, as I can never express. And then the eighth crowns the whole.—Oh, what a chapter is *that!* Every word has given me instruction, strength, and comfort." I here said, "And can you make an inward application of the latter part of that chapter to yourself?" "Indeed, papa, I hope I am not deceiving myself, but I do think I can. It lifts me up with such hope and confidence, the language is so sublime, and the doctrine so convincing. It sometimes seems too much for a sinner like me to say; but all things are possible with God, and he whom God saves, has a *property* in all things." He then went through the whole subject of the chapter, making a variety of sensible and solid remarks upon it, and entreating me to examine him as to his personal application of these glorious and gracious truths to his own heart. After he had made some animated observations on the concluding part of the chapter, he said, "But now I want to add one sentence from another part of the epistle, to wind up the whole, and that is, "Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things, to whom be glory forever, Amen!" I shall ever retain a vivid recollection of the tone of his voice, and the sparkling look of his eye, which accompanied the utterance of these words.

To his sister he spoke as follows:—

"My dear, very dear F——," he said, "I hope we shall meet in heaven. I could not talk to you in this calm manner, if I did not believe we should meet again. But you have much to learn; much to do before you can get there. There is but one road, and without an entire dedication of the heart to God, you cannot walk in it." He spoke of the dangers of a religious education; of having the form of religion, while the heart was still unchanged, and the will unsubdued.—He spoke also of what he called *sentimental religion*, telling me how easy it was to write in beautiful poetic language without any real feeling of heart; and he mentioned some instances where religion was but a bright fiction of the imagination; and others where it proved the transforming principle in the life and conduct. "My dear sister, be a *real* disciple; be in earnest; you will want *heart* religion when you come to die; the "poetry of religion" will not do then; reminding me of some letters I had written to him. He again recommended to me most earnestly the constant study of the bible.—"Here," he said, "I speak in a peculiar manner from recent experience. For the last three months the bible has been my sole instructor. It has gradually led me on to clear light and real experience, till every promise is my own. I have read the greater part of it through several times during my illness, and often on a Sunday when I have spent the day alone, I have read the whole new testament, unable to leave off till I had grasped all the mind of the Spirit at once. Perhaps papa has thought I read too few religious books. He has looked anxious at my neglect of many he put in my way. I do not give myself in this respect for an example, but I have found little benefit from books, sermons, or conversations. The bible, the bible alone, has taught me every thing. If I read books on religion, however excellent, the thought always haunted me, this is human; it may be wrong. I could not rest till I went to the bible. Here I felt all was divine and infallible; and I found such comfort in the simple truth of God's word, that I set aside every other book, dissatisfied. I may be earnest then, in pressing you to go to the bible"

He then said, "But you must pray over the bible. Without the teaching of the Spirit, it will do you do good. You must apply it as you go on to yourself, and feel it personally, or you will get no benefit, though you stand the whole day over it. I have been in the habit of reading the bible on my knees, and I recommend you to do the same. It encourages prayer. I have found it very useful to turn scripture into prayer, using the very words. There is not a psalm I have not turned into a prayer. I have felt so safe in making prayers from the bible, because then I knew I could not err; and let prayer always be preceded by self examination; lay your heart bare before God; indulge not even a doubtful feeling; one secret sin will cloud all."

NOTHING LOST BY KEEPING THE SABBATH.

I will acquaint you with a truth, that above forty years experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

In all this time, I have most industriously observed in myself and my concerns, these three things:—

1. Whenever I have undertaken any secular business on the Lord's day, (which was not absolutely and indispensably necessary), that business never prospered or succeeded well with me.

Nay, if I had set myself that day to forecast or design any temporal business, to be done or performed afterwards, though such forecast was just and honest in itself, and had as fair a prospect as could be desired, yet I have always been disappointed in the effecting of it, or the success of it. So it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business on that day, because the resolution then taken would be disappointed or unsuccessful.

2. That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my business and employments of the week following. So that I could, from the loose and strict observance of that day, take a just prospect and true calculation of my temporal success in the ensuing week.

3. Though my hands and mind have been as full of secular business, both before and since I was a judge, as any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and, therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for above thirty years. This relation is most certainly and experimentally true, and has been declared to hundreds of persons as I now declare it unto you.—*Sir Matthew Hale.*

PROPER SEASONS FOR ADVICE.

Avoid inappropriate occasions. There are times when serious injury is done, by urging the claims of religion. Your child is angry. His flushed cheek, and violent motions, show the sinful irritations of his mind. Shall the mother now converse with him, upon the wickedness of these feelings and God's displeasure? No! It is unseasonable. It would be as unavailing as to converse with a madman, or one intoxicated. Punish him for his irritation, in some way which will soothe his feelings, and lead him to reflection. But wait till these passions have subsided, before you attempt to reason with him upon their impropriety, and lead him to evangelical repentance. Kneel by his bedside in the silence of his chamber, and in the pensive hour of evening. When his mind is calm, and passion is not triumphing over reason, he will hear you, and may be melted to contrition. When Peter denied his master, he did it with cursing and swearing. But when his fears had subsided, and the hour of reflection came, with a sad heart, he entered the hall of Pilate. Then did a single glance from the Saviour pierce his heart, "and he went out and wept bitterly."

A child is highly excited with pleasurable emotions. His attention is so highly engrossed by the immediate object of his enjoyment, that it is almost impossible to draw his thoughts to any other subject. If under these circumstance an effort is made, to convince him of the uncertainty of human enjoyments, of his own sinfulnes, of the need of a Saviour, the effort will not only, in all probability, be unavailing, but the subject will be so unwelcome, as to excite disgust. There are times when the mind is prepared with gratitude to receive religious instruction. Let such be improved. There are others when the mind is so manifestly engrossed in one all absorbing subject, that it is in vain to present any other. If you would not connect religion with unpleasant associations, and excite repugnance, do not on such occasions obtrude this subject.

If a gunner should enter a forest, and walking along loading and firing at random, he might accidentally get some game, but most assuredly he would frighten away far more than he would secure. If a parent, with blind and unthinking zeal, is incessantly throwing out at random remarks, she may by chance produce the desired effect. She will, however, more frequently excite opposition, and confirm rebellion, than lead to penitence and prayer.

Guard against long and tedious conversations. The mind of a child cannot be fixed for a great length of time upon one subject, without exhaustion. Every word that is uttered, after there are manifestations of weariness, will do more harm than good. If a mother will exercise her own judgment, and gather wisdom from her own observation, she will soon acquire that facility, in adapting her instructions, which will have the best tendency to improve her child. No rules can supersede the necessity of personal watchfulness and reflection.—*Mother at Home.*

From the New-York Evangelist.

BLESSINGS OF TRACT DISTRIBUTION.

A distributor says, I found in my district an English lady who had recently arrived in New-York. She told me that the town she left in England used to be a very rich place. That the people were indolent, filthy neglectors of the house of God, and violators of the Sabbath day. That she and a few of her female friends, mourning over the desolations of Zion, met to pray together over the subject, and consult about something to bring about a reformation. The result was the formation of a Tract Society, and *the commencement of tract distribution.*

One of the distributors went into a house where she found a man in a most violent passion, and in his rage, while cursing and swearing and breaking the crockery and glass ware in the house, she admonished him and gave him a tract, entitled "Poor blind Susan." It arrested his attention; he read it; his heart was softened, and he became a very pious man and a useful member of the church.

This lady, before she left the place, had the unspeakable satisfaction of witnessing an entire change in the character of the people. Many of them became neat, industrious, and lovers of the house of God. And she said it was all owing to the blessing of God upon the labors of this poor little band of *female tract distributors.*

Will not the females in all the cities and villages in this land go and do likewise.

J. F. R.

From the Hartford Times.

While the President was in his rooms, he received various presents from our citizens. Among them was an elegant copy, by Messrs. Andrus & Judd, of their stereotype edition of the quarto bible, elegantly bound in red morocco, and gilt. It is a fine specimen of the perfection to which the art of book-making has arrived. On the front cover is the following sentence—"ANDREW JACKSON, *President of the United States; presented by Andrus & Judd, Hartford, Connecticut.*" And on the reverse side—"*Righteousness exalteth a nation.*" The following correspondence, which has been politely furnished us, took place on the occasion:—

Hartford, June 17, 1833.

The publishers of this sacred volume beg leave to present it to the President of the United States, imploring its author to shed down upon him and our beloved country, that spirit of piety towards God, and of justice and benevolence towards man, which alone can ensure both to rulers and people the divine protection and blessing. Your obedient servants. ANDRUS & JUDD.

HARTFORD, *June* 17, 1833.

GENTLEMEN—I return you thanks for the sacred volume you have presented to me; and for the personal kindness you have expressed.

I fervently unite with you in your prayer for our beloved country, and I supplicate Providence to incline the hearts of all our citizens to keep his law holy, to realise the inestimable blessings we enjoy, and to become as distinguished for genuine piety among the nations of the earth, as they are for the high favors national and political, which have been vouchsafed to them.

For myself, gentlemen, I humbly rely upon the blessing of God to guide me in the performance of the high duties which my countrymen have assigned me; commending all with all their requests to his care, and not doubting, as he led our fathers to acquire the independence we enjoy, he will lead our sons in his own good way to defend and maintain it.

I am very respectfully your obedient servant. ANDREW JACKSON.

Messrs. Andrus & Judd.

THE SCRIPTURES.

The scriptures are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effect which they produce. They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similiudes, &c. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and to "observe" these "testimonies" of the will and the wisdom, the love and the power, of God most high! While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our admiration, by doting on human follies, and wondering at human trifles.—*Bishop Horne.*

THE "DAIRYMAN'S DAUGHTER" CRITICISED.

Rev. Mr. Grimshaw states, that the author of this tract was informed of the following instance of its usefulness, within twenty-four hours of its decease:—

"A clergyman who had conceived a violent antipathy against the Religious Tract Society, and all its publications, was induced to select "The Dairyman's Daughter," for the purpose of criticising and exposing its defects. In the perusal of it he was, however, so arrested by the interest of the story, and so penetrated by the power of the religious truths it contained, that the pen of criticism dropped from his hand, prejudice was charmed into admiration, and he was added as another trophy of that grace which had shown so brightly in the life and death of the Dairyman's Daughter."

ELEGANT REBUKE.

The following severe and well merited rebuke is copied from the New-York Courier and Enquirer, where it appears as advertisement:

☞ The occupiers of pew No. 65, (middle aisle), in Rev. Dr. Lyell's church, Anthony street, are informed, if they ever go to Christ church, (in the city of Savannah, Ga.) and take seats in pew No. 58, they will not be turned out thereof, as myself and family were on the morning of the 9th inst.

A. HITCHCOCK & CO.

HAVE and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following:—

TEAS: Old Hyson, Young Do. Hyson-skin, Imperial, Pouchong, Souchong,

WINES: Vermicella, Maccaroni, Spanish Segars, Old Madeira, Teneriffe, Sicily, Malaga, Muscat,

Loaf & lump Sugar, Havana Do. Muscovado Do. Bunch Raisins, Bloom Do. Keg Do. Sultana Do. Oranges & Lemons, Figs & Prunes, Fire Crackers, Do. Lights, Codfish, Mackarel, Herring, Tamarinds, Citron, Hickory Nuts, Madeira Do. Brazil Do. Filberts, Almonds,

Molasses, Coffee, Pepper, Pimento, Ginger, Cloves, Nutmegs, Mace, W. I. Preserves, Do. Ginger Do. English Mustard, American Do. Cayenne, Long & short Pipes, Bar Soap, Fullers' Soap, Castile Do. Windsor Do. &c. &c.

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28. 1833. 22m3

DR. J. O STANDISH, *Surgeon Dentist*, having taken G. A. FOSTER into partnership with him, the business will hereafter be conducted under the firm of STANDISH & FOSTER, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid. J. O. STANDISH.

Utica, May 13, 1833. G. A. FOSTER.

GODFREY'S HEAD-ACHE DROPS.

THOSE who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

KNAPP'S THEOLOGY.

LECTURES on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

ALSO, a few copies of the second volume separate, for those who have bought the first. *June* 18, 1833.

ABBOTT'S YOUNG CHRISTIAN.

THE Young Christian, or a Familiar Illustration of the Principles of Christian Duty, by Jacob Abbott. A new edition of this deservedly popular work is just received by G. TRACY.

HENRY'S COMMENTARY.

A NEW supply received, and for sale very low, by *June* 17, 1833. G. TRACY.

MAPS.

MITCHELL'S Traveller's Guide, comprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Mitchell's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by

Utica, July 2, 1833. G. TRACY.

COTTON MACHINERY,

MILL GEARING, &c.

THE Subscriber is engaged in manufacturing every description of *Cotton Machinery*, of the most approved patterns. ALSO,

Running Gears for Rail-Road Cars, turned and finished, Cast iron Card Cylinders and Doffers, turned and fitted, Screws, of various sizes, turned and cut, viz. Cider, Oil, & Paper Mill, Vice, &c. Roving Guides, Steel fluted Rollers, Iron do. Do. Top Rollers, covered, Do. Do. without, Card Plyers, Throstle Spindles, Mule Do. Flyers, Cast iron Pumps for Cisterns, Wells, &c. Shuttles.

And will also furnish to order *Cotton and Woollen Manufacturer's Articles*, viz:—

Machine Cards, Filleting Do. Stripping Do. Napping or Raising Do. Reeds, Brushes, Tacks, Glue, Emery, Pickers, Spring Punches, Belt Leather, Picker-string Leather. Lace Do. Roller Do. calf, Do. Do. goat, Do. Do. sheep.

Manufactory situated on the Erie Canal, near E. HART & SON'S Foundry, affording a convenient and cheap transportation to any part of the United States. Orders per mail promptly attended to.

Five or six good Machinists wanted immediately.

Utica, June 10, 1833. LEWIS S. PEASE.

FEMALE INSTITUTE,

IN the building on Whitesboro' street, hitherto known as the YORK HOUSE.

This Institution is now open for the reception of pupils, a prospectus of which may be procured on application as above.

SAMUEL HUME McLAURIN, *Principal.*

Reference may be had, by permission, to the following gentlemen:—

Rev. B. Dorr, Rev. S. C. Aikin, Rev. G. W. Bethune, Hon. N. Williams, Hon. T. H. Hubbard, Hon. J. Kirkland, Dr. J. McCall, J. H. Rathbone, Esq. J. A. Spencer, Esq. A. M. Beebe, Esq.

Utica, April 9, 1833. 15

NOTICE.

THE co-partnership heretofore existing between *Sylvester Aylsworth* and *Sylvanus Holmes*, having by limitation expired, is this day dissolved. All persons having demands against, or indebted to either of the firms of *Aylsworth & Holmes, S. Aylsworth & Co.* or *J. Brown & Co.* are requested to call at either of the old stands, and settle the same without delay, with either of the Subscribers.

SYLVESTER AYLSWORTH.
SYLVANUS HOLMES.

Utica, April 1, 1833.

The business of the HARDWARE ESTABLISHMENT will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

SYLVESTER AYLSWORTH.

April 1, 1833.

The business of the MANUFACTURING ESTABLISHMENT will be continued by the Subscriber, who hopes by particular attention to its various branches, to retain its former patrons.

SYLVANUS HOLMES.

April 1, 1833. 14

PEW FOR SALE.

PEW No. 24, in the First Presbyterian Church, for sale on liberal terms. Enquire of JOHN WILLIAMS, Esq. Chequered Store.

April 16, 1833. 16m2

COTTON YARN.

3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.

HOPE FACTORY SHIRTINGS & SHEETINGS, for sale by the case, at No. 72, Genesee street, by STACY & ALLEN.

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM,

Prepared from Instructions received from Dr. Roberts himself.

TO THE PUBLIC.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to THOMAS E. CLARK, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

DEFAULT having been made in the payment of a sum of money, secured to be paid by a mortgage, executed by Josiah De Wolf, of Bridgewater, in the county of Oneida, to Amos D. Brown dated the 22d day of May, 1828, and recorded the 4th day of June, 1828, in the office of the clerk of Oneida county, in book M of mortgages, pages 420 and 421, of all that certain piece or parcel of land, situate in the town of Bridgewater aforesaid, known and distinguished by being bounded as follows, to wit: Beginning in the middle of the highway leading from the village of Bridgewater northerly, by said De Wolf's, at the southeasterly corner of a house lot now occupied by Henry C. Saunders; from thence running N. 75° E. 3.37 chains, on the southerly line of said Saunders' house lot, to a stake and stones in the southwesterly corner of said Saunders' house lot; thence S. 11° W. 89 links, to the middle of another highway, leading from the aforesaid one westerly, by Joel Blair's; thence along the middle of the last mentioned highway, S. 75° E. 3.37 chains, to the middle of the first mentioned one; thence along the middle of the same, N. 11° E. 89 links, to the place of beginning, containing three-tenths of an acre of land, be the same more or less; on which said mortgage there is claimed to be due, at the date and first publication of this notice, the sum of $384.64, for principal and interest: Now, therefore, notice is hereby given, that pursuant to a power in said mortgage contained, and of the statute in such case made and provided, the said premises will be sold at public vendue, at the house kept by Everett Lewis, in the town of Bridgewater, on the twenty-sixth day of September next, at two o'clock in the afternoon. March 29th, 1833.

A. THOMPSON, *Att'y.* AMOS D. BROWN.

DEFAULT being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q. No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Vernon village, Oneida county, bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

EATON'S BOTANY.

A NEW edition of Eaton's Botany, just received, and for sale, by G. TRACY.

July 8, 1833.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 30a4 35	Sole, oak tanned, lb.	20a2[illegible]
Pearl do.	4 55a4 60	—— hemlock	17a25
Candles.		Dressed up. side	1 75a2 50
Mould - -	13a14	Undressed do.	1 00a2 50
Dipped - -	11a12	*Molasses.*	
Clover-Seed.		New-Orleans gal.	31a32
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	24a25
Havana -	10a12	Sperm, summer	84a85
Java - -	13a14	—— winter	77a80
Cotton.		Linseed, -	58a1 00
Upland -	10a12	*Provisions.*	
Louisiana -	12a13	Beef, mess, bbl.	9 50a10 50
Alabama -	11a13	—— prime	5 25a5 75
Feathers.		Pork, mess	14 00a14 25
Live American	35a40	—— prime	11 00a11 25
Fish.		Hams, north. lb.	9a10
Dry cod, cwt.	2 62a2 75	Butter, N.Y. dairy	15a18
Scale -	1 75a2 00	Hog's Lard -	8a9
Pickled, bbl.	3 50a3 75	Cheese - -	6a8
Mackarel, No. 1	6 62a7 00	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	2 75a3 00
Herring -	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	42a43
American, lb. -	10a11	Liverpool ground	31a32
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 56	Havana, white, lb.	8a11
Western (canal)	5 62a5 75	——— brown -	8a9
Rye flour -	3 75a3 78	New-Orleans -	7a8
Indian meal	3 62a3 75	Loaf - -	14a17
Grain.		Lump - -	12a13
Wheat, northern	1 10a1 12	*Tallow.*	
—— western	1 21a1 22	American, lb. -	8a10
Rye - -	80a82	*Teas.*	
Corn, north yellow	70a72	Bohea, lb. -	16a19
Oats - -	44a45	Souchong -	25a26
Barley -	56a60	Hyson-skin -	43a56
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a86
Hides.		Hyson - -	75a1 00
La Plata, lb. -	14a15	Gunpowder	80a1 12
S. A. horse, piece	1 35a1 45	Imperial -	80a1 12
Hops.		*Tobacco.*	
Firstsort, lb. -	32a35	Richmond, lb. -	4a6
Lumber.		Cuba - -	9a18
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a2 25
Scantling, pine	15 00a16 00	Port - -	80a1 25
Do oak	20 00a25 00	Teneriffe, L. P.	70a1 00
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	45a60
Hoops, per M.	25 00a30 00	——— pulled	35a45
Staves, pipe	56 00a58 00	Common -	34a38
—— hhd.	36 00a42 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y.	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Bathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County *	do	State, Trenton -	do
Catskill - -	do	Allothers -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others -	3-4
Kennebeck - -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. HITCHCOCK, *member of the Medical Society of the county of Oneida.*

THIS valuable Medicine has been the means of saving more than 30,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satify the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20th, 1832.

I certify, that I had a very violent cough and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. WILLIAMS, and A. HITCHCOCK, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, the publisher will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publisher, until all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the editor or publisher.